

A Dictionary of Jaina Biography.

PART I—A

COMPILED AND EDITED BY

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PUBLISHER

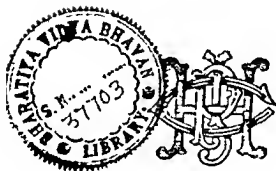
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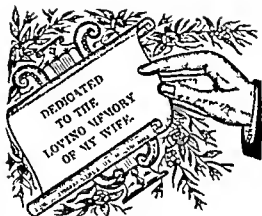


GULAB-DEVI JUNIVALA
(Mrs U S Tanka)

Born A D 1890 (Calcutta)

Died A D 1911 (D-14)







FOREWORD.

J.

The Jainas are a most ancient community. They are as old as they are important. They take an almost leading place in point of wealth and education. Their tradition is continuous for many and many a millennium. History has proved their existence and importance at least up to the age of Homer in Greece. They are scattered all over India. In almost all big towns, they are in the forefront as landed proprietors or successful traders and merchants. Such a time-honoured tradition could only be kept up by a series of worthy men and women. It should be a sin not to record what little we know of the lives of these exemplary brethren and sisters of ours. My friend and brother Mr. Umrao Singh Tank, B.A., LL.B., of Delhi, has made a most laudatory attempt to string together the pearls of these precious lives. It must be a most valuable treasure for all lovers of Jainism and its custodians the Jaina community. As a Foreword to this unique compilation, my Vira-devoted soul cries out "Jai Jai Mahavira Vardhamana!". With this pure blessing, this little book is confidently launched on its published career to serve our community, country and humanity.

J. L. JAINI, M.A., M.R.A.S.,

Bar-at-Law,

Judge, High Court.

INDORE.

22nd April 1917.

II.

It is a happy sign of the time that the intellectual activities of our countrymen have begun to flow with freshness through new channels. The disgraceful habit of imitation is gradually giving way to a vigorous and enlightened originality. This small Biographical Dictionary falls clearly in the latter group. Besides its general usefulness it has filled a serious want which has long been felt both by students and scholars. We do not know of any book in which a serious attempt has been made of bringing into a small focus the names of Jaina luminaries, whose learning and services have contributed so much to the civilization of Central and Southern India, and have brought glory to our Mother Country. Mr. Tank has handled this task with attention and cleverness. He has given good references to his statements which clearly shows the author's industry and love of accuracy in disentangling the labyrinth of Jaina Biography. Although at present the information is necessarily meagre; yet we hope that he will be able to enrich our knowledge later on. At any rate this work will open a new way for more ambitious

scholars. It has helped me at one or two places in my researches in the mediæval period of Indian History for which I am indebted to the author. Students of Indian literature and particularly of Jaina literature will find this volume extremely useful and informative in clearing up the mist of vagueness that veils even Jaina Saints and scholars. We ought to congratulate the author and the judicious publishers for this useful contribution to our literature.

RAM PRASAD TRIPATHI, M.A.

SENATE HOUSE:

ALLAHABAD,

23rd April 1917.

PREFACE.

The compilation of a Dictionary of the Jaina Biography has been undertaken with a view to provide the students of the Jaina history and literature with a practical work of reference that may satisfy their ordinary demands. It aims at giving all the important names of the Jaina men and women—with a special reference to the post-Mahāvīra period—to be found in the publications accessible to the present compiler. Occasionally, the names of the non-Jainas who have either patronised or persecuted the followers of the Jina have been added. The present work, however, does not pretend to be an exhaustive one. In spite of the labours of the great scholars—both Jaina and non-Jaina—much still remains to be done by the way of bringing to light Jaina pañjavalis, prasastis and inscriptions—especially those of the Digambara Jainas—and until this is done no work on the Jaina biography can lay any claim to fullness and finality.

The names have been catalogued after the English alphabetical order in preference to that of Sanskrit. The compiler ventures to hope that in practice this arrangement will be found both convenient and practical. In the case of the proper names in current use, no attempt has

been made to restore them to their original Sanskrit form fearing lest it should give room to mere confusion with no resulting advantage. It may be mentioned here that the names of the early Jaina ecclesiastics are often met with prefixed with the word *Ārya* which is used as a sort of honorific designation. Such names will be found under the letter with which the actual name begins. For instance, *Ārya-Mahāgiri* must be looked for under *M* and not under *A*.

References have been added under every important article save where they are not deemed necessary or the information given is solely derived from oral tradition. Sometime, in order to avoid multiplication, the reader is simply referred to another connected article where he would find the necessary authorities cited.

The system of transliteration followed by the compiler is that prescribed by the Arrah Publishing House for their publications. It has been adhered to throughout the work except where the form of spelling of the names of the persons or places has acquired the sanction of a long and established usage.

The compiler is fully conscious that the present compilation is not above criticism, but with all this, if it contributes towards facilitating the task of the students

of Jainism even in the slightest degree, he shall have no reason to feel dissatisfied with the result of his labour

In conclusion, the compiler begs to put on record his thanks to Bhaṇḍārī Sohana mallaḥ and Ganesa mallaḥ Sarāf of Jodhpur for the useful information they gave him about the Jains of Mārwar. Another gentleman whom it is now too late to thank was Mahatā Jamnā-dāsaḥ of Māṇḍalagṛha, who took an unfailing interest in the compiler's Jain historical researches. He died of cholera last year at Hurdā Mewar where he was posted as a district officer-in-charge. To the courtesy of Mr Manulāhbbāi Kīrti-chand Mahatā of Morvi, the present compiler owes a copy of the *Jain Rāsa mālā*. The compiler was further lud under an obligation by Mr Pārna-chandra Nāhar who was kind enough to place at his disposal the advance printed sheets of his forthcoming publication, 'The Jain Inscriptions'. The compiler is also deeply grateful to Kumār Devendra Prasadaḥ of Arrah who has been giving him valuable advice and help from time to time since the commencement of the work. It was rather an act of extra kindness on the part of the Kumār that he very generously took upon himself the arduous task of proof reading etc., and thus saved the compiler from

much mechanical trouble and botheration. It is not too much to say that the silent and selfless labours of my friend Kumâra Devendra Praśad-Ji have inaugurated a new epoch in the history of the Jaina literature promising a brighter and more sympathetic future for the Vâṇi of the Great Jaina Masters.

MALIWARA ST.
DELHI.
May, 15th, 1917. }

UMRAO SINGH TANK.

* LIST OF ABBREVIATIONS.

- BR —Bhandarkar's Reports on the Search for Sans Mss
 DO and OF —Tān's Distinguished Ovals and Oval Families
 EC —Epigraphica Carnatica
 HNC —Descriptive Catalogue of Sanskrit Mss in the Library of the Calcutta Sanskrit College by Hrishikesh Sāstri and Nilamoni Chakravarti
 ILR —Indian Law Reports
 JBRA S —Journal of the Bombay Branch of the Royal Asiatic Society
 JG —Jaina Granthāvali (Published by Jaina Svetāmbara Conference, Bombay)
 JHS —Tān's Jaina Historical Studies
 JR —Jaina Rāsimālā
 JSB —Jaina Siddhānta Bhāskar (Published by Devakumar's Central Jaina Oriental Library, Arrah)
 JSCH —Jaina Svetāmbara Conference Herald (Bombay)
 JSM —Jaina Svetāmbara Mandirāvali (Published by Jaina Svetāmbara Conference Bombay)
 K.SJO —Klatt's Specimen of a Jaina Onomasticon (Leipzig)
 PR.—Peterson's Reports on the Search of Sanskrit Mss
 R.S —Ratna Sāgara (Hindi)
 S.B.E.—Sacred Books of the East
 VIL —Vidyābhusana's Indian Logic (Calcutta)

ADDENDA.

Abhaya nandī-sūri —(Dig.) (Vik Sam 775) Author of
(1) a Brihad vṛtti on the Jainendra vyākarna (2)
Tataparyā tātāvārtha śikā .

Ref.—Pāya Chandra Jaina śāstra māli Vol. II, Introd , p 3.

Ajita prasāda, M A , LL B, Vakīl, High Court Allahabad
and of the Judicial Commissioner's Court, Lucknow —A
learned contemporary, born A D 1874, April 10 Gold
Medallist and first student of his year of the Canning
College, Lucknow Joined the Bar April 1895 A devout
Jaina Editor of the English Jaina Gazette (Lucknow)
Translator of Saint Amitgatis Samayak pāṣha and
of Purusharth Siddhyupaya of Sri Amrit Chandra
Acharya, etc, etc General Secretary of the All India
Jaina Association as also Founder-Secretary of Sri
Rishabha Brahmacharyashrama, Hastinapore, and one of
the noble Founders of the Central Jaina Publishing
House, Arrah Address —Ajitashrama, Lucknow

Amara kīrti sūri —Author of a Ritu-samhāra śikā.

Ref —B R., 1904-5 and 1905-6, p. 43.

Amohini —Lived in Sam 72 presumably of the Kusana
era She with her sons Palaghora, Poṣhaghora
(Proṣṭha ghora) Dhana-ghora set up an Āryavati for
the worship of the Arhats

Ref —Ep Ind II, 193, No 2 (Bathurst Inscrip) Ibid, X, App.
No. 59

Amṛita vimāla — Instructed Jñāna vimāla-sūtra (Vik Sam 1748) in poesy, logic and philosophy.

Ref — J. S. C. H., Vol. XIII, p 76

Ānala. — A Chaulukya king Was admitted into order by Muni-chandra pupil of Śrī-chandra-sūtra of the Harsa puriya (Maladhāra) grachchha

Ref — P. R., III, p 28 App II, p 275 v. 12

Ānanda rām — (Dig) of Khandelaśāl jāti, Kāśalīśāl gotra, native of Basavā His son Dūlatrām the well known Hindi poet and writer (Vik Sam 1795-1829)

Ref — Jaina Hitāsi, VIII, No 1, pp 20 21

Ārdra-deva — A Kāyastha of the Sinomaka family Married Rādhā His son Hari-chandra (Dig) the well known author of the Dharmasarmābhudaya-kāvyam

Ref — P. R., II, p 77

Āśā of the Modhajuāti — Son of Thakura Jālhana resided at Pattana His daughter Subhādevī was married to minister Tejapāl (Prāgvāja jāti) Referred to in an inscription dated Vik Sam 1290

Ref — Sirohi rājya ka itihāsa by Pandita Gaurisankara Hirāchanda Ojha pp 67 68

Āsānadd Kaṣṭhakarāja by his wife Anala levī had two sons Āsada and Jāsada Āsala was the husband of two wives, Prithivī-devī and Jaitulla devī By the latter, he had two sons, Rājada and Jaitra simha By P one son Ari simha Rājada died during the life time of his father and the Vivakamañjari is the poet father's

ADDENDA

Amrita vimala — Instructed Jnana-vimala-śrī (1748) in poetry, logic and philosophy
 Ref.—J S C H, Vol. VIII, p 76

Āna'la.—A Chaulukya king. Was admitted to Muni-chandra pupil of Śrī-chandraseśra of the puriya (Maladhāri) gachchha
 Ref.—P R., III p 23 App II p 20 v 12

Ānanda ram — (Dig) of Khandalajati hāsa native of Baavā His son Dīpatra the well known Hindi poet and writer (Vik Sam 1795-1823)
 Ref.—Jama Hitha XIII, No. 1, pp 20-21

Āndra-deva.—A Kaya hitha of the San nika fan Married Radhā His son Hari-chandra (Dh) well known author of the Dharmaśāstra-lāryam.
 Ref.—P R., II, p 77

Āsā of the Modhajuāti.—Son of Thāvura Jalhana ended at Pattara His daughter Sīdhā-devī was married to minister Tejāhpālī (Prāgrāśa śa) Referred to in an inscription dated Vik Sam 1290
 Ref.—Sirohi rājya kī itihāsa by L. N. Gaunekar, Hrishchandra, Ojha pp 67-68

Āśānand Kāśu' rājya by his wife Anala-devī had two sons Āśāda and Jāśāla. Āśāla was the husband of two wives Prāthivī-devī and Jaitālā-devī By the latter he had two sons Rājāda and Jātra-śimha By the former Ari-śimha Rājāla died during the life of his father and the Vīśvakamañjari is the

Amrita vināla — Instructed Jina vināla-sūri (Vik Sam 1748) in poetry, logic and philosophy

Ref — J S C II, Vol VIII, p. 76.

Ānala — A Chaulukya king Was admitted into order by Munichandra pupil of Sri-chandra-sūri of the Harapuriya (Maladhāri) gricichha

Ref — P R., III p 29 App II p 275 v 12

Ānanda rām — (Dig) of Kharichival jāti Kāsalivāl gotra native of Basavā His son Dandatrām the well known Hindi poet and writer (Vik Sam 1795 1829)

Ref.—Jaina Itiast, VIII, No 1, pp 20 21

Āndra-deva — A Kāvashtha of the Sanomika family Married Rādha His son Hari-chandra (Dig) the well known author of the Dharmasarmābhudaya I Vyam

Ref — P R. II, p. 77

Āsā of the Molhajnāti — Son of Thakura Jālhana resided at Pattar His daughter Suhadā vī was married to minister Tejapāl (Prāgnatī jāti) Referred to in an inscription dated Vik Sam 1290

Ref — S rohi rājya kī itihāsa by Pand ita Gaurisankara Hirāchanda Ojā pp 67-68

Āsā I add Kaṭukarāja by his wife Anala levī had two sons, Āsā and Jāśāla Āśāla was the husband of two wives Prithvi-devī and Jaitalla-devī By the latter he had two sons Rājada and Jaitra-simha By P ote son Ari-simha Rājāla died during the life time of his father and the Vivakamañjari is the poet father s

In Memoriam, the themes being taken from the very words with which his teacher Abhaya-deva sought to win him from his grief Āśada is also stated to have written a commentary on the Megha-dūta besides several Jina-stotras and Jina stūtas

Ref.—P R., III pp 13 39-49

CORRIGENDA.

- P 4 line 21—*For* Katipaya-sutra *read* Vyākhyā *read* Katipaya-sūtra vyākhyā
- P 4 line 22—*For* Vidhayini *read* Vidhayinī
- P 5 line 14—*For* Dronācharya *read* Dron āchārya
- P 8, line 16—*For* Ajmer *read* Anahillavala (See P R IV, 8)
- P 13 line 24—*For* 1458 *read* 1457
- P 26—*For* Vandeḍi *read* Vāsudeva.
- P 28 line 11—*For* became a; *read* became known as
- P 31, line 15—Śyāḍavāda ritnakara is the work of Dava-sūri who was A's spiritual brother
- P 41 line 22—Mamlana was the son of Bihāla while Dhanada'raja was the son of Dehadi
- P 56 line 18—*For* Gunā-sāgra *read* Guna sāgara.
- P 93 line 8—*For* the female pupil *read* the grand female pupil
- p 98 line 24—Arya-dāsi is the misreading for Arhadāsi

A Dictionary of Jaina Biography.

A

Abhalabbe —Mother of Ranna (born A. D. 949) —See Ranna

Aldur Rahman —Author of the Sardesa prakāśa A work written in Prakrit with a glossary in Samskrit. It is in the library of the Deccan College, Poona

Ref —The Jaina Gaz., X, p. 239.

Abdur Rahman (Phūlavāli) —A Mahomedan gem-cutter of Delhi, embraced the Sthānakavāsī form of Jainism Died in Vik. Sam. 1970

Ābhā (Parikha) —See Ānā

Ābhada —A Jaina jeweller of Anhilvād Patan Follower of Hema-chandra Held in esteem by Siddharāja Jaysimha (A. D. 1094-1143) who purchased a costly gem from him A self-made man Supported the Jaina monks, propagated the Jaina religion and built the Jaina temples

Ref —Merutunga's Prabandha Chintamani (Tawney's trans.) pp. 104-5.

Abhaya—A learned prince of the Licchhavis of Vaisâli. Apparently a contemporary of Buddha and Mahāvira. Gives an account of some Nigantha doctrines in the Anguttara Nikâya.

R-f.—S B E XLV Intro, XV

Abhaya—Author of a stavanam. Begin. Godi gâve mana ranga.

Pcf.—P B, I, p 504

Abhayâ—The wicked queen of Dadhi Vâhana. King of Champâ (Anga-desa). Failing to win over Sudarsana she plotted against his life.—See Surdasana.

Abhaya Chand—Vik Sam 1919. Son of Ajita Simha Mahata's sister, a Civil Judge of Mewar State.

Abhaya Chand Gulab-Chand—A jeweller of Bhavnagara, bequeathed ten thousand rupees for the erection of a Jaina Dharmasâlâ in AD 1910.

Abhaya Chandra—A D g Hindi poet. Author of (1) the Bhaktâmara-charitra (2) Dasalakṣana vrata kathâ.

Abhaya Chandra—Son of Somâla a resident of Mammanapura (Sindh). At his own expense he led a party of the pilgrims to Marukola (Maro) a holy place in Vik Sam 1483. Jya-sûgara Upâdhyâya of the Vṛhat-kharatara gichchha was with the party. Referred to in the scribes colophon of a copy of the

Āvasiaka vṛtti tippanaka dated Vik Sam 1481
 ' Samvat 1481 varṣe Sindhu mān lala vāstavyasā Gherū
 putra sam somākenā śī Abhaya Chandra śā Rāma
 Chandra j ramukha jutra putre adī vutena etc

Ref—Vijayapravāsa, ed. by Muzujina vijayajī. Introd
 pp. 34, 60 Text p. 21

Abhaya Chandra—The teacher of Nemi Chandra (D g)
 who was the author of the Nemi Chandra Samhitā or
 the Pratishthā tika (16th Century)

Abhaya Chandra—Vik Sam 878 of the Nandi Samgha
 between Ramakirti and Nara Chandra enthronement
 at Ujjayini

Ref—J. S. B., Vol. 1, Pt. IV p. 78

Abhaya Chandra—Guru of Rama Chandra who composed
 the Vikramaditya-charitra in Vik Sam 1490 (Scarcely)

Ref—J. S., p. 215

Abhaya Chandra Siddhanta Chāravarī—His pupil Ke
 sava varni who lived in A. D. 1359—See Kesava Varni

Abhaya Chandra Suri of the Rajakula Garbhāha—Guru
 of Amala Chandra. Mentioned in an inscription dated
 in the 30th year of the Samvatsara or Laukika era which
 probably corresponds to A. D. 854

Ref—Epī Ind., I p. 129

Abbaya Candra Sûri—A grammarian. Author of the *Prakriyâ Samgraha*. Refers to *Pālya Kirtī* a grammarian.

Abhaya-deva.—His pupil *Vardhamāra* who was the author of the *Dharma-ra'na-karandaka* with a commentary written in *Vik Sam* 1172 in the village of *Dayikakūpa* devoted (?) to King *Jaya Smita*.

Ref.—B R., 1901-3, 1903-6 p. 4*

Abhaya-deva-suri of the *Rājagachchha*—Was the pupil and successor of *Pradyumna-sûri*. Lived in about *Vik Sam* 1025, an eminent logician, author of the *Vādam-bhāṇava*, was succeeded by his pupil *Jinesvara-suri* a contemporary of King *Munja*. Was the ninth predecessor of *Mānikya Chandra-sûri* who composed *Pārśva-nātha-charitra* in *Vik Sam* 1276.

Apparently the same *A* as the ninth predecessor of *Siddhasena sūri* who composed the *Pravacna-saroddhara* in *Vik Sam* 1242.

Probably identical with *A* pupil of *Pradyumna-suri* author of the *Katipiya-sutra* *Vaśhva* and of the *Tatva-bodha Vidhayaṃ* (a comment. on *Siddhasena divākara's Saṃmatī tarkasutra*)

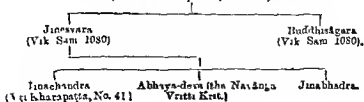
Ref.—Fe- III App., pp. 155-9 182. K.S.J.O. p. 1 VIL p. 36

J. G. p. 79

Abhaya deva-sûri — The Navāṅga vṛtti Kṛit, occupies the No 42 (other Mss 40, 43, or 44) in the Vṛhat-kharatara-grāchchha pāṭhavalī where he is placed between Jina Chandra sûri and Jina Vallabha sûri, was a native of Dhārā, son of a merchant named Mahādhāra (Klatti. Dhana) by his wife Dhana-devī. His mūla nāman (original name) Abhaya Kumāra. Was consecrated by Jinesvara sûri, a pupil of Vardhamāna sûri. At the request of Vardhamāna sûri, Abhaya-deva was made a sûri by Jinesvara in Vik Sam 1088. Sodase varse śāhāya padam. A. calls himself pupil of Jinesvara and Buddhisāgara (Chandra kulīna), contemporary of Daranāchārya. Revived the Stambhanaka Pārsva nātha tīrtha in Vik Sam 1111, died in Vik Sam 1135 (according to others 1139) at Kaupadavanyagrāma (Karpīṣa vāṇyā nagara) in Gurjara desa. His pedigree table stands thus —

Vardhamāna (died Vik Sam 1088)

(Vṛt Khara patṭa, No 39)



"It can be said to his (A's) credit that he was a true representative of his age and under the guise of commenting on the great works, he has always been a free criticiser of the then institutions in all its forms but be it further said to his credit that he is always true to the original works he is commenting"—(M G Kâpadiâ) Free from exaggeration, fond of quoting from the old authors.

Author of the following works —

- 1 Comm on the Sthânâṅg composed in Vik Sam 1120 at Anhila pataka. Slokas 14250
- 2 Comm on the Samavâyaṅga, composed in Vik Sam 1120 at Anhila pataka. Slokas 3574
- 3 Comm on the Bhagavati, composed in Vik Sam 1128 at Anhila pataka. Slokas 18616 corrected by Drona sūri of the Nirvṛti kula. Yāścaṇḍra and Vimala-chandra (joint pupils of Aṭṭharyadeva and Jina chandra) mentioned in the colophon as having assisted A in the composition of the comment
- 4 Comm on the Juātā dharma kathā, composed in Vik Sam 1120 at Anhila pataka. Slokas 3800 (Abhi-dhāna rajendra, S 4252)

- 5 Comm on the Upāśaka-dasā. Slokas 800 (Abhi. 900)
- 6 Comm on the Antakṛd-dasā Slokas 400 (Abhi. 300)
- 7 Comm on the Anuttaraupapātika Slokas 100
- 8 Comm on the Prasna Vyākaraṇa Slokas 4600
- 9 Comm on the Vipākṛ-sūtra Slokas 900
- 10 Comm on the Aupapātika-sūtra Slokas 3125
- 11 Prajñāpanā (Chaturthopāṅga) tṛtīya pada-samgrahanī
- 12 Comm on Haribhadrā's Pañchāśaka composed in Vik Sam 1124 at Dhavalakka pura Slokas 7450
- 13 Bhāṣya on Sattari
- 14 Bhāṣya on Jina-chandra gaṇi's (Sam 1073) Navatattva prakaraṇa
- 15 Pañcha nigrantha Vicāra Samgrahanī
- 16 Comm on the Sodasaka
- 17 Achāra Vidhā, or Samāchāri Slokas 1500
- 18 Āradhanā Kulaka
- 19 Āgama asthottri (?)
- 20 Jaya ulhuyana-stotra Comp Vik Sam 1111.
- 21 Comm on the Viseṣāvisesa.
- 22 Padgala-sat-trimsika
- 23 Nigoda-sat-trimsika

24 Paucha lingī vivarana (?)

35 Upadhana Pañchasaka

26 Aṣṭaka vṛtti bhāṣya (?)

Ref—A.S.J.O p 1 Prabavāka-charitram The Paṭyāvalis

Abhaya-deva-sūri —Guru of Sānti sūri of the Thārāpadra-gachchha. Sānti-sūri died in Vik Sam 1096 —See Sānti Sūri

Abhaya deva sūri —The Maladhārī of the Prasnavā hana kula, Koṭika gana Madhyama Sakha Shulibhadra muni vame-a Harsapurīya gachchha pupil of Jva simha-sūri converted a number of Brahmans to Jainism held in great esteem by Karna of Gujarāt Khengāra of Saurashtra Prithvirāja Chauhāna of Sakambhārī Mentioned in an inscription at Ranatham bhora, died at Ajmer, was succeeded by his pupil Hemachandra who composed a Dhavabhāvanā in Vik Sam 1170

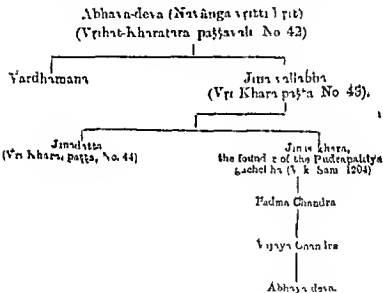
His succession list --

Abhaya-sūr —Hema-chandra sūri —Śrīchandra sūri

"Śrī-Gūṇjaresvaro deśtvātīvrām mahā parisaham Śrī Karno (1120-50 Sam) virudam yasya maladhārīty aghosayat nātham Surastra rastraeva Khengāram pratibodhya yah Ujjayanta tīrthe patham khuli bhūtam avivahat'

Ref—A.S.J.O, p 3, Jaina Itihāsa, p 89

Abhaya-deva sūri of the Rudrapalhya gachchha — Pupil of Vijaya-chandra sūri and guru of Dvaabhadra-sūri. Received the *virudam* of "Vadisa-mha" from the King of Kāsi. Composed the *Vijayanta vijaya Kāvya* in Vik Sam 1275. His spiritual pedigree stands thus —



A's pupil Dvaabhadra mentioned in an inscription dated Vik Sam 1296 — See Alhara.

Ref — Peterson Rep I p 93 K S J O p 3 Ep Ind I p 119
Ind Ant. (1894) pp 173, 174 J G p 20

Ablaya deva sūri —About Vik Sam 1220 of the Nāgendra gachchha Successor of Deva-Sūri and predecessor of Heina-sūri Referred to in the Colophon of Vardhamana-sūris Vasupūjya-charitra which was composed in Vik Sam 1200

Ref—K S J O p 3

Abhaya-deva-sūri —Under him Guṇākara-sūri of the Rudrapalliya gachchha composed a commentary on the Bhaktimara-stotra at Śivasvatipattana in Vik Sam 1420 A. composed the Tiryapa hutta-stotra in Vik Sam 1451

Ref—K S J O p 3

Abhaya deva-suri —Pupil of Bhadravara sūri and preceptor of Asaja who composed Viveka mahajari in Vik Sam 1245

Ref—Pat mon III App 101 K S J O p 2

Ablaya deva-sūri —Pupil of Śānti-sūri (who was a pupil of Bhadravara) and guru of Paramānanda who composed Karma Vipaka Vṛtti guru of Paramananda who composed Sāmāyāri vihi (Ms written in Vik Sam 1470)

One A. in Vik Sam 1224 One A. Prathama Sūri yā D vibhadrā-hārya in Vik Sam 1276

Ref—K S J O p 3

Abhaya dharma —An Upadhyāy of the Kharatara gachchha his pupils Bhanu-chandra and Rāma-chandra

Bhānu-chandra was the friend and reclamant of Banā-rasi dāsa, the celebrated Hindi poet (Vik. Sam. 1643-1698) — See Banā-rasi dāsa.

Abhaya-kīrti — Vik Sam 1264 A pontiff of the Nandi-Samgha between Chārūkīrti and Vasanta-Kīrti.

Ref.—J S B., Vol. I, Pt. IV, p 79.

Abhaya-kumāra — Son of Nemi-nāga of Srimāla Kula Was put in charge of a Posadha śālā by Kumāra-pāla Chaulukya, the Jaina Emperor of Western India

Ref.—Kumāra-pāla prabandha, (Guj ed), p 231.

Abhaya-kumāra — Son of Srenika Bimbaśāra, king of Magadha, by his queen Nandā Plays an important part in the early history of Mahāvīra's church. A man of noble character and fervent pety noted for his sagacity and wisdom Having heard Mahāvīra, he asked his father's permission to enter the order of the monks but failing to obtain it contented himself with the vow of a layman Brought his Yavana friend Ādrakī to Jainism Long after, Abhaya became a monk and Nandā a nun in the order of Mahāvīra According to the Tibetan Buddhist tales, A was the son of Ambikā-pālī, a public woman, of Varanāsi

Ref.—Hem. Ch Life of Mahāvīra, Rockhill's Life of Buddha, p 16. Tawney's Katha-kosī, IX, pp 122, 173, 176

Abhaya pāla—Son of Kīrtipāla who was the younger brother of Kelharia, the ruler of Nādol In Vik Sam 1233 A and his brother Lākhanapālha along with their mother Mahibālā-devī made a grant for celebrating the festival of Sānti nātha, the sixteenth Tīrtham kara of the present cycle A similar grant by the brothers is recorded in another inscription—See "Āl hīna-deva"

Ref—Epi Indica, XI, Pt. I, II p. 49.

Abhaya rāja—Subject of a rāsa

Abhaya rāja Samghavi—An Agravāla of the Garga gotra of Agra—See Jaga jivana

Abhaya smha—Subject of a Kāthā

Ref—J G, p. 247

Abhaya smha—A Bāṇī chief of Sindh converted to Jainism by Jinādittasūri of the Vihāt Kharatara gachchha in Vik Sam 1175 (according to others 1196) His descendants were known as Āvariyā Oṣālś Until confirmed, tradition must remain open to doubt

Abhaya smha—Vik Sam 1875 A Srīmālā of Palavāla gotra a native of Delhi, son of Rāva Gokala-chand enjoyed the powers of a magistrate His son was Bah dar smha

Abhaya-simha sūri—Of the Vṛddha Tapā gachchha, between Munighosā and Jyātulakā-sūri Ratna-simha sūri the successor of Jyātulakā-sūri was held in great esteem by the king Ahmed Shah of Gujarat (A D 1411-1441). He is mentioned in an inscription dated Vik Sam 1489 Poabadi 10 gaurā.

Abhaya-simha sūri—Consecrated an image of Pārśva natha at the request of Baharā Khutā in Vik Sam 1432. In Vik Sam 1436, Goḍi Meghā had the image enshrined at Goḍi-grāma. He is probably the same as the A of Vṛddha tapā gachchha.

I L—B R. 1893 4 p 33.

Abhaya-simha sūri—In the time of Vijaya-chandra-sūri (Vik Sam 1302-20) the founder of the Vṛddha śāla Tapā gachchha referred to by Muni-sundara-sūri in his Gurvāvali (composed in Vik Sam 1466).

Abhaya-soma—Pupil of Soma-sundara. Mentioned by Vijaya-simha in his Jina-luṅga-sūri yā-lā-chhanda. Begun Samarāṇa matā Sūryavati.

I ef—R 9 I pp 613 4.

Abhaya-sundara—Lived under Soma-sundara sūri who became portiff of the Tapā gachchha in Vik Sam 1458.

Ref—Muni-sundara sūris Gurvāvali (yaso vijaya jaina grantha māḍā).

Abhaya-sundara—Transcribed (perhaps composed?) a copy of a śābā on the Kalpa sūtra in Vik Sam 1761

Ref—Kalpa sūtra edited by Dr Jacobi, Introd. p 26

Abhaya sūri—A Dig. contemporary of Vṛtti vilāsa who lived in A D 1160

Abhaya tilaka gani—A pupil of Jinesvara sūri, the 47th, pontiff of the Vṛhat-kharatara gachchha between Jina pati sūri and Jina probodh sūri.

Author of—

(1) A commentary on the Dṛyāsraya kośa. Composed in Vik Sam 1332 (Klatt and Pet 1312 Consists of 17574 Slokas)

(2) Dṛyāsraya Kāvya Vṛtti

(3) Śrāvākā-dharma prakaraṇa vṛtti Composed in Vik Sam 1377 Consists of 15131 Slokas (Scarce)

(4) Nyāyalaṅkāra tippaṇa Slokas 10000 (Scarce)

Ref—J G, pp 95, 180 330 Ind Ant, IV, p 239 VI, p. 182

K S J O, p 45, Pet. Pap., IV B R., 1904 6 p 48

Abhi-chandra—A patriarch (Kulakara), lived in the primitive period in that part of the country which lies between the Indus and the Ganges Son of Yasasvān and Surūpā His wife's name was Prati-rūpā, was succeeded by his son Prasrem In his time, people lived

on the fruits of the trees and did not know how to build fire. The civilising mission of Rīṣabha-deva came long after.

R.-f.—*Muni Atma ramji & Jaina tattva-darsa*, pp. 425-5

Abh.-chandra — King of Sūktamālī. Father of Vasu. V's son Vṛīhadh-vaṣa settled in Mathurā. In Vṛīhadh's line Yadu the founder of the Yadu vamsa.

Abhi-chandra — See Andhakavīra.

Abhichī — Son of Udāyana. King of Vīrabhaya, in the country of Sindhu-sauvīra — See Udāyana.

Abhikṣaak — A gaṇadhara of Mallī, the nineteenth Tīrthamkara. The Śvetāmbaras maintain that Mallī was a lady Tīrthamkara.

Abhinandana — The fourth Tīrthamkara of the present cycle. Son of Sambara by Siddhārthā, born at Ayodhyā, died on the Mount Pārśvanātha. Has an ape (plavaga) for his cognizance.

R.-f.—R. S., II, p. 8. Ind. Ant., II, p. 135.

Abhinava — A Dig. hyman. Author of the (1) Mallī-nātha-purāṇa, (2) Nighan*śi vaidyaka grantha.

Abhinava-chāru kīrti-pandita-deva — Dig., Sakā era 1466. His fellow student Sānti kīrti-deva.

R.-f.—*Corg. Inscriptions*, No. 10, p. 14.

Abhinava manga rāja or Manga rāja II (A D 1304) —

Son of Kemnārāja Rāmārāja of the Viśva mitra gotra and Kamme Kula. A well known D g ambari Karmī śaka poet. Author of a Kōśa known after his name which he finished at Sivapura in Sakā era 1320.

Ref.—Karnataka Jaina Kāvī by Nāthārām Premī, No 6.

Abhinava Pampa — See Nāga-chandra.

Abhinava pāṇḍita-deva.—D g, Sakā era 1320. Pupil of Puru pāṇḍita, his contemporary Arbaddaśa.

Ref.—Inscription at Sravastī, Badgola, No. 10, p 76.

Abhinava vreś'hin — A merchant of Rājagṛīha, entertained Mahāvīra. His rival Jirna śreś'hin.

Abhinava Srutamuni (A D 1365) — A D g wrote a Vyākhyāna (in Kanadi) on Mallikarjuna-sūtra's Sayan-chitta vallībhāṣa.

Ref.—Karnataka Jaina Kāvī by Nāthārām Premī (No 70).

Ābhīra — A son of Rishabha, the first Tīrthamkara by his wife Sumangalā.

Abhirāma deva rāja — A Brāhmin, father of Adī Pampa (A D 902). See Adī Pampa.

Ābhū — A Śrīmāla of Tharāda a Saṅgha pati who took deep interest in improving the condition of his co-religionists. His example is often cited by the Jaina writers.

Ref.—Śriddha vidhī (Guj ed), published by the proprietor of the Jaina, p 453. 1

Ābhū —A Śrīśrīmālā of Thārāpādrā nagara Pāśchīma Manikālika birudā dhārī. Noted for his devotion to the Saṅgha praised by his distinguished contemporary Jīāmṛhānī dēva (Vik Sam 1321) of Manikāpā-durga. Led the parties of pilgrims to the Mount Satruṅjaya. Founded libraries. His brother Jīna-dīśa.

R-1 —Upulādā śīrangant by Rātā māndira gṛat, pp 118, 164, 245 (Jasa vijaya grantha mālā)

Ābhū-sāha of Bhānī āli gotra —Native of Anahilla vāda, friend of Jīna-datta sūri of the Vṛhat Kharatara gachchha —See 'Amṛtāda' 'Jīna datta-sūri'

Abira-chandra of the Parśva-chandra Tapā gachchha —Lived in Vik Sam 1929, author of a number of hymns

Abul Fazl —Minister of Akbar, the Mughal Emperor of India. Killed in A D 1603 at the instigation of Prince Salim. Appointed by Akbar to receive Hīra vijaya sūri the pontiff of the Tapā-gachchha at Fatehpur sīkri (A D 1582). Had a talk with H on religious topics. An interview between Akbar and Hīra vijaya sūri took place at Abul Fazl's house. In A D 1593 at the instance of Akbar, Vijaya sena-sūri gave Upādhyāyapādrā to Bhānu-chandra. Abul Fazl spent Rs 600 on the occasion. Abul Fazl has given an account of Jainism in the Āin-i-Akbari in which he refers to his

acquaintance with the learned of the Svetāmbara Jinas. The names of Hira vijaya-suri (Hirij-sur), Vijaya-sena-suri (Bijai-sen-sur) and Bhānu-chandra (Bhanchand) are met with in the list of the learned given in the Ain-i-Akbari.

Ref.—The Jaina-sarāṇa (2433), p. 113 f.

Achala.—A Vāsudeva.

Achala.—Author of a pīṭham. Begin. Dekho āja garaja ghana biraṇe.

Ref.—Paṇḍita ratnāvalī, p. 131.

Achala.—See Andha kavisha.

Achala.—The sixth Rudra who lived under Vāsupūjya the twelfth Tirthamkara.

Achalā (?)—Daughter of Mal . na (?), daughter-in-law of Bhadrīyasa and wife of Bhadrānadi (Bhadra nandin). She set up a tablet of homage for the worship of the Arhats.

Ref.—Mithura Jaina Inscriptions, Ep. Ind., II, p. 237, No. 32.
Ep. Ind., X, App. No. 10.

Achala bhṛātṛi.—A Brahmana of the Hārithāyana gotra, converted to Jainism by Mahāvira who made him his gaṇadhara, instructed three hundred śramanas, died during the life time of Mahāvira.

Ref.—S B E. XXII, 236, RS II p. 131 f.

Achalā-dasa.—Son of Manjī rām (Vik Sam. 1840-59), a Chila (Bhāna-sāli) Mahatā of Mānālā gaṇh (Mewār). The prudent and patriotic views of M have been favourably commented upon by Tod in his Rajasthan—See Manjī rām.

Achala dāsa—Vik Sam 1904—1968 An Osvāl of the Vāharyā gotra Son of Lālaji malla A's grandfather Gumān Chānd came from Devikojā (Jesūlamera) and settled at Sikandrābad, (U P) A was a Municipal Commissioner and an Honorary Magistrate at S During the fumes of Vik Sam 1934, 1953, 1956 A distributed corn among the poor Devoted to Vijayānandasūri (Ātmā rāmpī) of the Tapa gachchha

Achala-dāsa—Sam 1519 Mantri Diliya tha Lādhā bhāryā Dharmī putra sa Achala dāsaena Adinā tha bumbam I aritam pratis'hitam sri kharatara gach chhe sri jina = gura sūri p'ṛṇe sri jina sundara sūri p'ṛṇānukāra sri jina harsa-sūri varadh sri

Ref—Jaina Inscriptions by P G. Nāhara, No 43

Achala kīrti—A D g Achārya composed a bhavā-stotra in Vik Sam 1715 Begun Visva nātha vimala guṇa sa

Achalo-jī—Son of Sujāji and grandson of Nāgaraja, elder brother of Arjuna eighteenth in order of descent from Rāyapīla, the Chief of Mārwar (Vik Sam 1235 1301), a Mohanota Osvāl, served under Chandra-sena who ascended the gādī of Mārwar in Vik Sam 1619 In Vik Sam 1635 while returning from Daugara pura to Mārwar, Chandra-sena was attacked by the Mughal near Savarāda (a village in Soat Parganā) Achalo-jī

who was with him was killed in the fight that ensued Chandra Sena raised a cenotaph to Achalo which is preserved up to this day His son Ja sâ

A's grandson Jaya malla built Jain temples at Jâlor Samchora and other places - Mâtâ Nenasi (Vik Sam 1689 1723), the well known chronicler of Râjputârâ, was the great-grandson of Achaloji

Ref—Jitana-charitra Mahatâ Vijaya sîmha ji published by Mahatâ Kriana-sîmha ji, pp 3, 11, 12

Achandra (?)—Vik Sam 1333 A committee-man of Srl mala (a town in Marwar) His contemporary Abbot Mihendra, mentioned in an inscription dated Vik Sam 1333 which records a joint gift by Subhasi, a leading Kâjastha, of Nugama family and Karmastha at the festival of the jatra in honour of Lord Mahâvîra

Ref—Don Caz. History of Gujarat, Vol. 1, Pt I, p 191

Âchchanna—(A D 1195). A Digambara writer, native of Purikara nagara, son of Brâhmanî Kesavarâja and Mallambikâ pupil of Nandiyogisvara, praised by Parsva in his Parsva purâna which was composed in 1189, refers to Aggala His father commenced writing a Vardhamâna purâna which was (after his father's death) finished by Achchhanna

Achchhandika—An astrologer of Morâka, exposed by Siddhâratha a god in attendance upon Mahâvîra

Achchhapta —A merchant of Anahllavâda Abhaya deva-sûri stayed in his house in Vik Sam 1120 and finished his commentaries on the Jnâtâ-dharma Kathâ and the Sthânanga-sûtra.

Achchhari —(Vik Sam 1412) Daughter of Deva râja by his wife Padmini —See Devarâja and Vachchharâja

Ref —Râjagrâhi Udravânâtha temple Prasasti Jaina Syst. Conf. Herill, Vol XII p. 373

Achchhidra —An apostate monk of the school of Pârsvanâtha —See Arjuna

Achirâ —Mother of Sânti, the sixteenth Tîrthamkara of the present cycle —See Sânti

Âdâ —Surname of Courtesan Lopasobhikâ

Ref —Ep Ind., V, App 102

Adataraditya —A Digambara Jaina king a Kongalva In Sakya era 1001 = A D 1079, he made a gift in favour of the Jainas

Âdhata râmji —Vik Sam 1860 A Dig Jaina of Kâsi Friend of Vîndâvana, the well known Hindi poet

Ref —Vriedi vâna vilasa Introd., p 15 (published by Pannâ-lal Jaina)

Âdigupta (?) —Under him an unnamed author composed a commentary on Jina prabhâs (Vik Sam 1349 69) Siddhântântâgama stava The commentator studied under Soma tilaka-sûri of the Tapâ-gachchha

Ref —hâryâ-mâlâ, Part VII, p. 65

Âdi khan.—Apparently a Mohomedan convert to Jainism. Probably the Jain scribe has changed Yad Khan into Âdi Khan. Author of a Holi composed in honour of Rishabha-deva the first Tirthankara. Begin Bibo Rishabha be he alabele.

Ref.—P. S. I., p. 431

Adina satru.—King of Hasti circa nigara friend of Mahāvīra.

Âdi natha.—A Dig Brahmana son of Parsvanatha and father of Kodandarām. Kāśon was Brahma-deva. Âdinatha was well versed in the Âjurveda.

Âdi nāthā.—See Rishabha deva.

Âdi nāthas.—A Dig Brahmana son of Devendra by his wife Ārya devī. His brothers Nemi-chandra (16th century) the author of the Nemi chandra-samhitā and Vijayapa.

Âdi pampa.—A Digambara Karnātaka writer, born in A.D. 902 son of Brahmana Abhirām-deva rāja patronised by Chaulukya King Arīkazarī of Pulgeri. Author of the (1) Âdi purāṇa and (2) Bhūrata Champū.

Ref.—Karnātaka Jaina Kavi by Nathū Rām Premī, No. 14.

Âdisvara.—See Rishabha deva.

Adina kīrti deva.—Dig, Saka era 1731.

Ref.—Inscription at Sravastī Belgola No. 72, p. 61.

Āditya — Belonged to the family of the Hayasāla Belalā Kings (Śaka era 777) visited Srāvana Belligola grāma villages (out of the 6 that had been given by Clāmunda Pāya) yielding a revenue of 96 000 pagodas and appointed Somānandīścharva to carry out the worship proper in the temple

Ref — *Śtālā Purāna* (Ind. Ant II p 131)

Āditya-suri — Author of a commentary on the *Nalodiyā*, Slokas 1400 (Scarce)

Ref — J G p 33

Āditya-yasa — Son of Bhārata and grandson of Kṣabha Emperor of Bhārata varṣa His descendants became known as the Sūrya varṣa His son Mahāyasa

Adi — Samvat 1523⁴ varṣe varṣākha bad 4 guru Ośvālā jnatu Kāṣṭhīyā go re śā Sarvina bha Rāṇī suta śa Singhā bha Soma-siri su Sā Adu nāmā bhārya Virāṇī suta śī 'Punapāla śī Sona pāla Surapati pramukha kutumba yutena svagrayase śrī Parsva natha bimbam kārītam pratīṣṭhitam cha Śrī Lakṣmī sagara sūri bhīh Śrī

Ref — *Jat & Inser pt one* by P C Nāthra No 14

Agala-datta — Subject of a rāsa composed by Sumat muni in Vik Sam 1601

Agaraji or **Agara-mahatā** — (B Sam 1777) A Vachchhā vat Ośāl son of Prithvī raja minister of Arsi, the Chief

of Mewar (1818), played a leading part in the Mewar State politics, bandled both pen and sword, resided at Māndalgadha, mentioned by Tod in his Rajasthan, died in Vik. Sam 1857 His son Devī Chand In his line, Rūpa-jī bāi (daughter of Pradhāna Gokala-chand) who built a Jaina temple at Mandalgadha in about Vik Sam 1900

Aggala—A.D. 1189 A Digambara writer belonged to the Mūla samgha Deśiya gana and Pustaka gachchha Pupil of Sruta kīrti trāyīdyā Son of Sāntisa and Pochara bilā, born at Ingalevara Author of the Chandra prabha purāna which was composed in Saka era 1011, referred to in eulogistic terms by Āchchanna, Deva Kavi, Andayya Kamala bhava, Bāhubali and Parsva, mentioned in an inscription.

Ref—Karnataka Jaina Kāvī by Nathūram Premi (No. 40).

Aggamittā—A Jaina lay woman wife of Saddālaputta, a potter of Polāsapura In the presence of Mahāvīra, she along with her husband renounced the creed of Gosālā and adopted that of Jaina.

Ref—Hoernle's Uvāsaga-dasā. (Trans.) sections 183, 200, 208 11

Aghama (Ārya)—A Jaina monk His female pupil referred to in an inscription dated Sam 9

Ref—Ep Ind, V, App 22a.

Agnāsiva—King of Vanāraṣi His son Datta, the seventh Vasudeva—See Datta

Agnī bhūti—A Brahmana of the Gūtama gotra, converted to Jainism by Mahāvīra who made him his ganadhara, instructed five hundred sramanas Died during the life-time of Mahāvīra

Ref.—S. B. E. XVII 286 R. S., II, Pūṭīvalī

Agnī-datta—Of Kāśyapa gotra A disciple of Bhadrabāhu of the Prāchīna gotra who died A Vir 170 The Digāmbaras place B's death in A Vir 162—See Bhadrabāhu

Agnī-esāha—An apostate monk of the school of Pārśvanatha—See Arjuna

Āgrāyana or **Agra-sena**—King of Agrohā (modern Hāmāl Hissar districts) followed Vedic religion Converted to Digambara Jainism by Lohāchārya (Gargachārya) some time before the commencement of the Vikram era His descendants known as Agra vālas

Ref.—Mahājāna Vamsa muktāvalī, pp 130 8

Ahivade—A Jain lady of Ahmedabad had an image consecrated by Vijaya-sena-sūri of the Tapā gachchha in Vik Sam 1643

Ref.—Vijaya Prasasti, Chap. 7th

Ahivade—See Arjuna

Ahivallyāchārya—A Digāmbara pontiff, between Lohāchārya and Māghanandyaāchārya knew only one anga

became pontiff in A Vir 565 died A Vir 593 In the Sena gana Lohâcharya is succeeded by Jinâsena the founder of the Sena gana In the Kâstha sangha L is succeeded by Jyâsena who was probably the founder of the Kâstha-sangha

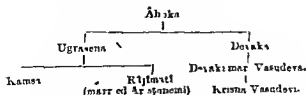
Ref—B P, 1887-4 p 12; I S B, Vol I Pt I pp 40-41

Abha—Husband of Singârade father of Sûd (?) âka In Vik Sam 1503 Sûdâka along with his wife Sûhârade had an image of Pârsva nâtha consecrated by Udaya chandra-sûri, the successor of Sâlibhadra sûri of the Jirapallî gachchha

Ref—Ind Ant, XVIII 183

Ahmed or Ahmed I (A D 1411-1441) The well known King of Gujarat and founder of Ahmedabad Patronised Ratna-simha sûri of the Vrihat (Vriddha-sâlâ) tîpâ gachchha Ratna-simha sri sad gura tîpâ Abhimâdî âhâ guna volai janâ—(Nayâ sundari)

Âhuka—His son Ugra ena The following table will show some of his chief descendants—



Ref—S B F, 45 p 113 Barnett & Antagada dasô p 145.

Aimattā—Son of King Vijayasena by his queen Sri devi of Polisapura. At a very early age he took dīkṣā under Mahāvira. died during the life time of Mahāvira.

Ref.—Th. Antigala dāsao the Bhagvat suri.

Amūtte or At mukta—A Jain monk who lived under Tirthankara Ariśanemi. At the marriage of Vasudeva and Devaki Jivajasa the wife of Kamsa became drunk and took liberties with the monk who in his wrath told her that Devaki's seventh child would slay her husband Kamsa and her father.

Ref.—Barnett's Antigala dāsao p. 67.

Ajī—Her brother Ramaji the son of Ratna pāla Dosi and Thakām of Cambay. Her father in law made a complaint against Hira vijaya-suri of the Tapa gachchha (Vik Sam 1628) to Shitab Khan the Mughal governor alleging that Hira vijaya-suri sought to give dīkṣā by force to Ramaji who was then a mere boy of eight years of age.

Ajab-sigari gani—Studied under Mughra vijaya upadhyaya who whose praise he composed a number of laudatory verses in Virja bhāṣā in Vik Sam 1761.

Ref.—Jaina Svet Conf II vol. VII pp. 201.

Ajaba kumari of Jirna gala—For her a copy of the Sitavelā was written by Aryā Sākhari bai a lady calligraphist.

Ref.—J. S. C. H., Vol VI No. 10 p. 433.

Ajaboji—Vik Sam 1830 A Jaina lady of Murshidabad, daughter of Ānanda-chandra, son of Fateb-chandra, the Jagat Seth and wife of Udaya-chandra, son of Kamala nayana of the Gandhī gotra

Ref—*Jaina Inscriptions* by P C Nahara Nos. 60 61 62

Ājāda—Author of the *Gāthā-sapta satī* A Jaina (?)

Ref—*J G*, p 740

Ājāda—Son of Nāyanda A's son Suliksana who had two sons Gosala and Desala D whose descendants became as Desalaharās had three sons—Sāhaja, Sāhina and Samara Samara's son Sajjana-simha was a contemporary of the poet Depāla who lived in Vik Sam 1522—See Sajjana-simha, Kochara, Depāla

Ref—*Etihāsa-kāśīa Saṅgraha*, Pt I, by Jīnācārya Bṛi Viyaya-dharma-sūri pp 1-6

Ājāta—Vik Sam 1527 Daughter of Pālhanami who was in the line of Minister Dahi of Dallaha gotra—See Pālhanami

Ājā putra—Subject of a *rāsa* composed by Sumatī prabha One composed by Rūṣabha-dāsa in Vik Sam. 1677.

Ājātasatru—See Kōṣika

Ājātasatru Upādhyāya—Author of a *Pushpabhāṣya*, He wrote it for his pupil *Vishnuyasās*.

Ref—*Vide Appendix*, p 300 of *J B R. A. Socy*, Vol XVIII. See also Weber, I, p. 76.

Ajayapāla—Chaulukya King (A D 1174 1177) of Gujārat successor of Kumārapala persecuted the Jain officers and scholars Ramachandra the pupil of Hemachandra was tortured to death He was slain by a door keeper named Vjjaladeva who plunged a dagger into his (A s) heart—See Amhada

Ref—H story of Gujarat Boru Gaz Vol I pp 174 v

Ajya rāja—Lived in Vik Sam 1929 A Lonlā author of the Anta ril a pārsva j na stavanam Begin tuma dhyāvo re

Ref—R S Pt I pp 433 4

Ajrām—A nun who lived under Raya-chandra sūri (Vik Sam 1526) of the Nāgarpuriyā Pārsva-chandra Tapa gachchha

Ajtā—A leading nun under Abhinandana the fourth Tirthamhara

Ajita bala—The ninth Rudra who lived under Dharma natha the fifteenth Tirthamhara

Ajita brahmachārī—Author of the (1) (Urdhva paddhati (2) Hanumachcharitra (3) Utsava paddhati

Ajita chandra—Composed a Chandana malayāgiri rāsa in Vik Sam 1736

Ref—Ja na rāsa mālā by M. K. Mehtā No 76

Ajita-dâra—A Govata Agrivâla of Arâ the eldest son of Vrindâvana who composed for him a Candana sataka (a work on the Hindi poetries) in Vik Sam 1898 Author of an unfinished Jaina Ramayana.

Ref.—Vrindâvana ullas Introd pp 21 22

Ajita-deva—Author of a dipikâ on the Acharyagîsûtra (Scarce)

Ref.—J G p 2

Ajita-deva—Pupil of Muni-chandra and Vâna-devasur Composed the Yati pratishtha sthâpana-sthala in Vik Sam 1185

Ref.—J G p 80.

Ajita-deva—Pupil of one Mahesvara sûri who composed the Vichararatna-samgraha prakarana in Vik Sam 1573 Wrote a dipikâ avachûri on the Pinda viruddhi in Vik Sam 1627 (Scarce) One Ajita-deva pupil of Mahesvara-sûri, author of an Aradhana

Ref.—J C pp 66 162.

Ajita-deva-sûri—Pupil of Bhanu prabha-sûri of the Chandra kula Wrote the Yogavidhi in Vik Sam 1273 Quoted in the Vichararatna-samgraha One Ajita deva suri author of an avahûri on the Uttradhyayana sutra The Cambay palm leaf Ms of Manatungas

Siddhajananti charita was written and presented to Ajita-deva suri in Samvat 1261

Ref—3 App. p. 45 of J P A S B, Vol XVIII Part Rep, IV,

Ind. Dall's Chronology of India, p 178 J G p 31

Ajita-deva suri—Occupies the number 41 in the Tapā gachchha prāśāh' Pupil of Muni-chandra-sûri a pontiff of the Tapā gachchha between Muni chandra-sûri, and Vijaya simla suri, born in Vik Sam 1134 dikâi in 1152 Sûripada in 1174 In Vik Sam 1204 he consecrated the temple of Purvanatla at Phalavarddhi grāma died Srāvina badi 7 Vik Sam 1220 A logician Vanquished the D g ambaris in a debate held in the Court of Jaya imha Siddha 3rd of Anahillavāda pītana Author of the Syadvada ratnakara

Ref—Maai Iti rāmpas Jaina tithi dīkṣā pp 573 4

Ajita-dhara—The eighth Rudra who lived under Ananta natha, the eighteenth Tirthankara

Ajita kesari-muni—Lived under Jaya sagara Upadhyaya of the Vṛhata Kharatara gachchha (Vik. Sam 1483)

Ref—Vijayapīṭavandī edited by Muni Jina vijayaji, text p 17

Ajita muni—A D g His follower was Punisatāja who is a member of the family of Visnuvardhana (Betti deva) a Hqy ala hing In Saka era 1039 (A.D 1117) P built several temples

Ref—Vide L Rier, E C, IV Chamarynagar H, No. 83. Also vide Gumerant's D Ep graphica Jaina, No 234

Ajita nātha—The second Tirthamkara of the present cycle Born at Ayodhyā son of Jita satru by Vijayā His *nirvan* took place on Sumeta Sikkhara or Mount Pārsvanātha, has an elephant for his cognizance

Ref—R. S. II, 8 Ind. Ant., II, 13

Ajita prabha—In Vik Sam 1317 he composed a Santi nātha-chyūtra Sanskrit It consists of 4928 slokas

Ref—J G p 241

Ajita prabhagani—Mentioned as one of three teachers who were lecturing in Vyāpūra (Gujarat) in Samvat 1292

Ref—J R. A. S., Bom 3 App p 30

Ajita sāgara—A pupil of Lakṣmi-sāgara-sūri of the Tapa (Sagāra) gachchha L died in Vik Sam 1788 and was succeeded by Kalyāna-sāgara-sūri

Ajita-sāgara of the Simha-sangha—Author of (1) Siddhanta śiromani. (2) Saṅkhaṇḍabhū paddhati

Ajita-sena—A Dig of the Nandi gana His follower was Vikrama-santara the 2nd son of Viri-santara Vikrama-santara made a gift to the temple called 'Urvitilaka' at Humcha in Saka era 1063 (A.D 1147) One gift along with his (V's) sister Pampa-devi

Ajita-sena and Kanakāvatī—Subject of a rāsa composed by Jina harsa in Vik Sam 1751

Ajita sena —A Dig author of the *Alankāra-chintāmaṇi*.
Refers to Jina-sena, the guru of King Amoghavarṣa

Ajita-sena —A Dig guru of prince Mara-santara

Ref.—Vide L. R. G., VI, Koppa, No. 3 Galeriot's
D'Epigraphica, No. 231

Ajita-sena —A pontiff of the Sena gṛha between Arhad-
vāli and Guna-sena, converted Chāmunda rāya of
Madurā. Consecrated the images of Bahubala and
Gaumāṅghra svāmī

Ref.—J S B., Vol I, Pt I, pp 40-42.

Ajita-sena-sūri of the Rāja gachchha. Pupil of Jineś-
vara, who was pupil of Abhaya-deva-sūri (author of
the *Vādamahārava*) who was pupil of Pradyuman-sūri
with whom that gachchha began.

Ref.—Vide J R. A. S. B., Vol XVIII, 3: App., p. 159. Blatt, Ind.^o

Ant., XI, p. 249 Compare Weber, II, p 1017

Ajita sen-ācharya —Dig author of *Alankāra Chintāmaṇi*.

Ajita-sena —A son of Vasu-deva. Took dīkṣā under
Tirthamkara Nemi nātha or Arisṭha nemi

Ajita-simha —Pupil of Bhadresvara, author of a *Sreyāmsa*
nātha-chakṛitra. Prakṛit Slokas 11000

Ref.—J G., p. 240.

Ajita-simha (Mahatā) —Son of Arjuna simha. Adopted
by Savāi simha as son. In Vik Sam 1918 he was the

civil judge of the Mewar State His son Chatara-simha mahatā is at present a district officer under the Mewar Rāj

Ajita-simha-sūri—The 52nd pontiff of the Añchala-gachchha between Simha prabha-sūri and Devendra-simha-sūri of the Srimāli jñātī Son of Jina-deva and Jina-devī, born at Doda grama (Mer and Sat. Koka-grāma) (Mārwar) in Vik Sam 1283, dīksā in Vik Sam 1291, āchārya padam in Vik Sam 1314 at Anahula pura. Pontiff in 1316 at Jālorā, converted the King Samara-simha of Suvarna Nagari (?) (Epi Ind, XI, 78) Gave Āchārya padam to 15 pupils, died in Vik Sam 1339 at the age of 56

Ref.—Ind Ant., XXIII, 176, Bhātri chandra bhakti mālā, p. 437.

Ajita-sūri—Mentioned as one of the glories of the Brihad gachchha

Ref.—Vide J B R. A. Soc., Vol. XVIII, 3, App., p. 86.

Ākā—A Pragvāta See Devakula-paṣaka by Śrī Vijaya-dharma-sūri Inscription No 6

Ākā—Samvat 1536 varse mārgsira su 6 Sukre Śrī Śrī māla jñā vyava Ākā bhāryā Rātalade suta Lamvā-kena bhā Mānū nāpā muni Śrī Sānti nātha hūmbam lārā pra. pippha Śrī Muni Samdhu-sūri pade Śrī Amara-chandra-sūri bhūh Nāpaliyā grāme

Ref.—Jaina Inscriptions by P. C. Nāthara, No. 6.

Akakâ (?) — At the joint suggestion of Akakâ, the female pupil of Nandâ (?) and of Bala varmâ (?), the Sadha-chari of Mahanandi and female pupil of Dati out of the Varina gana, the Ârya hatikiya kula, the Vajanagari-sakhâ and the Siriya Sambhogâ, a stone pillar was erected (probably at Mathurâ) by Siha-datâ, the first wife of the village headman Jayanâga, the daughter-in-law of Jaya-deva in the year 40 (of the Indo-Scythian era)

Ref.—Ep Ind., Vol. I, p 333, No. XI

Âkâla — A son of Risabha, the first Tirthamkara, by his wife Sumanglâ

Akalanka — A Bhattâraka Poravâla by caste Author of the (1) Akalanka-samhitâ, (2) Srâvaka prâyaschita, composed Vik Sam 1256

Ref.—Jaina Hist., Vol. 6, Nos 56, p 33

Akalanka.—A Digambira lexicographer composed a Kanadi Sabd-anuâsana in A D 1604

Akalanka.—Otherwise known as Akalanka-deva, was a famous Digambira Jaina logician Son of Jinadâsa and Jinamati, brother of Nihkalanka author of a commentary on Samantabhadra's Âpta mīmāṃsâ called (1) Aṣṭa vṛtti and (2) Nyāya vinīśchaya The following works are also attributed to Akalanka (3) Laghi

yastay 1, (4) Akalanka stotra, (5) Svârûpa-sambodhana and (6) Prâyaschitta

Akalanka entered into a religious controversy with the Buddhists and came out triumphant.

Akalanka though mentioned along with Dharma kîrti lived at a considerably later period. Held to have been a contemporary of Râṣṭrakûṭa King Subhatunga or Kṛṣṇa rāja I. As K's son Govinda II lived in Śaka era 705 or A. D. 783, consequently K and his contemporary Akalanka must have lived in A. D. 750.

Ref.—V I L., p. 23. B. R., 1833-4 p. 122. A. S. J. O., pp. 21, 22.

Akalanka—A Svetâmbara (?) author of the Chaitya sâdhu vandana, etc.

Ref.—A triennial Catalogue of Mss.¹ (Madras), 1910-11 to 1912-13, R. No. 1 and R. No. 2. Vol. I, Pt. I, Sans. V.

Akalanka-chandra—Vik. Sam. 1256. A pontiff of the Nandī sangha, between Varddhamana kîrti and Lalita-kîrti.

Ref.—J. S. B., Vol. I, Pt. IV, p. 79.

Akalanka svâmi—(Dig.) Author of Vidyavinosaḥ. A work on medical treatment.

Akalā varsa—See Kṛṣṇa II.

Akampa—A king father of Sulochanâ referred to in the Adī purāṇa.

Akṛampita—A Brahmin of the Gautama Gotra, was converted to Jainism by Mahāvīra who made him his ganadhara. Died during the life time of Mahāvīra. Instructed three hundred Sramanas—See Mahāvīra.

Ref.—S. B. J., XII, p. 226

Akbar—The Mughal Emperor of India from A. D. 1556 to A. D. 1605, patronised the learned men of the Jainas. In A. D. 1582, he invited Hira vijaya sūri, the pontiff of the Tapā gachchha to his court at Fatehpur Sikri and placed him in the first division of the Order of the Learned. In A. D. 1584, Hira vijaya sūri took leave of Akbar leaving Sānti-chandra Upādhyāya at the court. Sānti-chandra composed an eulogy of the Emperor (*Kṛpā rasa kosa*) in which he described all the merciful acts of his patron. In A. D. 1592, at the suggestion of Karma-chandra Vichchhāvata, Akbar invited Jina-chandra-sūri, the pontiff of the Vṛhat Kharatara gachchha and met him at Lahore. He conferred on him the title of Yuga-pradhāna Māna-simha afterwards Jina-simha sūri and Samaya-sundara Upādhyāya were with Jina-chandra sūri. A contemporaneous inscription dated Vikram Samvat 1651-52 (A. D. 1594-95) at Anbhā vāda Pāṭana describes the interview between Akbar and Jina-chandra-

sûri — See articles 'Bhânu-Chandra' 'Vijaya-sena-sûri,' 'Siddhi-chandra' and 'Sânti dâsa.'

Akelâdâtta — Vik Sam 1694

Ref — Journal of Ind. Art and Industry, XVI (N S), p 115

Akha jî — A Jain lay man of Pâṭana, devoted to Nemi-sâgara Upâdhyâya, who was the pupil of Labdhi-sâgara Upâdhyâya of the Tapa-gachchha. Nemi-sâgara died Vik Sam 1674, Kârtika Sudî 10, at Mandava gadha

Ref — Nemi sagara nirvâṇa râsa, verse 110, printed in the Jain râsa mâlâ

Akha pata — Author of a padam Begin Khabara nahim

Ref — Pada ratnâvali, p. 244

Akhaya — See Jina aksaya-sûri

Akhaya-chand mutâ.—An over powerful Qazâl Divan of Mana-simha, the chief of Jorhpur Marwar (A D 1803 43) did not approve of the treaty which was negotiated at Delhi between the State and the East India Company in A. D 1817 "The fiat of Akhi Chnd was supreme, he alone was visible, his orders alone were obeyed Raja Maun was only heard of as an automaton, moving as the Diwan pleased' At last Mana asserted his will By the orders of the Chief, A. had to drink the fatal cup of poison. A. built

a temple in honour of Pârsva nâtha at Jâlor and in Vik Sam 1862 had it consecrated by Jina harsa-sûri (70) of the Vrihat-kharatara guchchha between Jina-chandra-sûri and Jina saubhâgya-sûri

Ref.—Toda Rajasthan, Vols I, II R. S., Pt I, Pattâvali, Jaina Svetâmbara Mandirâvali, Pt I pp 233 7

Akhaya-chandra sûri —Author of a hymn in honour of Pârsva nâtha Begin Prabhu Pârsva jinesvara ho Under his protection, a hymn was composed Begin Prabhu jî-âdisara alavesara

Ref.—Vividha-stavana sangraha pp 11, 12, 35, 37, 38

Akhya mala —Author of a lâvani Begin Jaba tana-dosta hai

Ref.—R. S., I., pp 519 20

Akhya simha —A Singhavi Osvâl of the last century In the line of Bhima raja founded a garden at Jodhpur

Akrûra-simha —The third son of Vatsa by his wife Rânî Vatsa was an Osvâl resident of Idar and flourished under Rana malla Vatsa had four sons —(1) Govinda (2) Visala (3) Akrûra simha and (4) Hirâ Visala lived in Vik Sam 1450 (c) —See Visala

Ref.—Deva kula pātaka by Sri Vijaya dharma sûri, p 5

Aksapâda —Author of the Nyâya sūtra

Aksaya—A Śrīmāla. Author of a Charchā kâ grantha (prose)

Aksaya-chandra—Guru of Jñāna-chandra, a Lunlā contemporary—See Jñāna-chandra

Aksaya-mandira or **Alkhyā-mandira**—Wrote in Vik. Sam 1887 Abhyā-deva's Samavāyāṅga tīkā His pedigree from Jina ratna sūri, the 64th pontiff of the Vṛihat-kharatara gachchha runs thus "Jinaratna sūri-sākhāyām Sumatisoma-gani, Dayāchandra, Hor-sakulā, (Aksaya)-yā-mandira"

Ref.—K. S. J., O. p. 31

Aksobhya—See Andha kavisa

Aksya-rāja—A Lunlā, lived in Vik. Sam 1900 (?)

Alaf Khan—Governor of Gujarat under Ala-ud-din Khilji. According to the Mirāt-i Ahmadi, he (A. D. 1304) from white marble pillars taken from many Jaina temples constructed the Jāmā Masjid at Anhilavāla

Ref.—Bom. Gaz., Vol. I, Pt. I (History of Gujarat), p. 29a.

Alakkhe—King of Vārānaśī. He anointed his eldest son to rule over his kingdom and himself took dīkṣā. Mentioned in the Anta-gada-dūśī. Was beatified on Viśve-Ālam-chandra—Pupil of Āśakarana of the Kharatara gachchha. Author of the Samakita-rāsa

Ref.—J. R. Suppl., p. 8, No 622

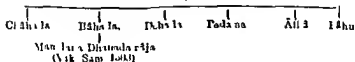
Alâ ud-dîn Khuljî —A King of India (A D 1295 1315), called Nava-dîna by the Jainas. At the suggestion of Sihada, he gave a valuable garment and farmâns to Vajra-sena sūri of the Nāga puriyā-tapā gachchha at Runa (Peterson). Destroyed Jain temples. His acts of vandalism referred to by Jina prabha-sūri in his 'Tirtha kalpa,' tadā Navadîna pātisāha bhayem Padmā vatī prahitā gurubbhī (Jina lābhi sūri) paucha-sisyāb maharddhi kās cha pañcha srāddhā nirvāsītāh nikhātā-dvare"—(Klatt)

Alavesari —Sam 1511 .. Brabhmāna gachchhe sri sṛjmā-lā jūṣṭīyah sre Mamīyā bhā Rānā su Bastā bhā Al vesari nāmnyā sṛbhhartri sre Sri Kunthu nātha bi pra sri Vimala sūribh Ragudra vāstavyah

Ref —Jaina Inscriptions, No. 117

Ālhā —Son of Jhāmjhana, the well known resident of Māndava ga lī (Mam lapa-durga Malavā) of Srimāh caste and Sonigiri varṇsa. Jhā had six sons

Jhāmjhana



See Mam lana Dhanada rāja

Ref.—*Vijñapti Trivambh*, edited by Muni Jina vijayaṇi. Introd., pp. 62-65

Ālhādana —King of Nāgapura, devoted to Deva-sūri (Vik. Sam 1174) who was a pupil of Muni-chandra A's territory was invaded by Siddha rāja jaya-simha Chau lukya

Ref.—*Prabhāṛaka Charitra*, edited by Hirananda M. Sarmā, pp 232-3.

Ālhana —A merchant of Gandhār (a port) In his line were born Vñjyā and Rājyā who were held in esteem by Akbar and the King of Farang (Vik Sam 1645)

Ref.—*Vijaya prasāri*, Chap. 7th.

Ālhana —An Osvāl of the Tapa gotra, along with others had an image of Padma prahha consecrated by Sāntu sūri of the Sīmdera gachchha in Vik Sam 1483

Ref.—An inscription on an image in the Sumati nātha Temple, Delhi.

Ālhana of the Brahmakṣatra gotra —Son of Mānū He and his brother Dolhana built a temple dedicated to Mahāvira at Kira grāma in the Kāngrā district of the Panjāh At the request of the brothers, the chief image (Mahāvira) was consecrated by Deva bhadra-sūri, pupil of Abhaya-deva-sūri of the Rudrapalliya gachchha

(who belonged to the line of Jina vallabha-sûri) in Vik Sam 1296 (A D 1240)—See Deva bhadra-sûri

Ref—*Ep. Indica*, Vol. I, pp 118 9

Âlhana—Son of the Sresthin Pânidhara of the Grahapati family, lived in Vik Sam 1205—See Pânidhara

Âlhana-deva—Of the Châhamâna (Chohâna) dynasty Ruler of Nâdol (in Mârwâr), son of Asva râja. Reigned from about Vik Sam 1209 to Vik Sam 1218 a feudatory to Kumârapâla Chaulukya, the Jaina Emperor of Western India, patronised Jainism, "made a gift of five *moodras* monthly in perpetuity to the Sandera Gatcha for saffron, sandal wood and ghee for the service of the temple of Mahâvira" (V S 1218). Had three sons by Annaladevi, viz, Kelhana, Gaja-simha, and Kirtipâla—See "Abhaya pâla", "Lâkhana pâla", "Srîngâra-devi," "Yasobhadra-suri"

Ref—*Epigraphica Indica*, Vol XI, Pt II, p 49 f, Tod's *Rajasthan*, Pt I Ap. Tank's JHS, p 17

Âlhâna-devi—Samvat 1234 Sri matta patana vâstavya prâgvâta tha Sri punasida suta tha. Âlhâna-devi luksya tha pethada

Ref—A Jaina inscription at Pâtana

Âliga—A minister of Siddharâja jaya-simha Chaulukya In Vik Sam 1198, he built a Jaina temple named

Râja vibhâra His friend Sajjana was the Jaina Governor of Junâgadh

Ref.—*Upadesa tarangani*, by Ratna Mandira gani, p 103 (*Jaso-vijaya mālā*)

Ālinga.—A potter of Anahilla vādī pattana Saved Kumâra pâla Chaulukya from the officers of Siddha râja jaya simha, the king of Guparat, who sought to kill K. When on the death of Siddha râja jaya-simha K. became king, he conferred upon Ālinga the grant of Chitrakûta containing seven hundred villages 'But,' says Morutunga 'his descendants being ashamed of their pedigree, are even now called Sagiras'

Ref.—*Prabandha chintamani* (Tawney's ed.), pp 119 21

Ālinga—The chief member of the council of Kumârapâla Chanlukya, the Jaina Emperor of Western India

Ref.—*Prabandha Chintamani* (Tawney's ed.), p 120.

Alla.—King of Kurchchapura in the territory of Sapâdalaka His son Bhavana pâla was a contemporary of Varddha mânî-sûri who consecrated the temple of Risabha-deva built by Vimala Saha on Mount Ahu in Vik Sam 1038

Ref.—*Prabhâvaka Charitra*, p. 213. *Kharîlara gachchha patāvālī*

Allakopâdhyâya—Referred to by Dhaneśvara-sûri in the prasasti of his Sura-sundari-charitra (composed in Vik Sam 1195) S printed at Benares.

Aha rāja mahīpatī—Author of the *Rāsa ratna-dīpikā*.
Slokas 600 (Scarce)

Ref—J G, p 360

Allāṣa—King of Ahad (Mewar) Vik. Sam 1010 Under his patronage, Bala bhadra (Vasu-deva sūri) founded the Hastikundi grāhchha B is mentioned along with Vidyadhara rāja and Mammaṣa in an inscription dated Vik Sam 1053

Ref—Ep Ind, V, p 18 f *Āitiḥāsika rāsa samgraha*, Pt II, pp. 9 19

Allū—Author of a *Bhāvanā* (Scarce) Misreading of the author's name suspected

Ref—J G, p 186.

Allū—In his court (Allū Sabhāyām) a debate was held between the Svetāmbaras and the Digambaras in which Pradyumna-sūri, the teacher of Abhaya-deva-sūri (Vik. Sam 1025 cir) took a leading part

Ref—*Prabhāṣaka Charitra* edited by Hiraṇanda M Sarmā, p 347

Āloja—A mason An inscription dated Nandana Phālguna Sudī 5, Monday, and found at Kattebennur records an apparent act of vandalism by A who built a *Mandapa* in front of the Hanumān temple by using the stones of a Jaina basti which was in ruins

Ref—Govt of Madras Pub. D pt. G O No 1200 of 1915 p. 90

Âma —Son and successor of Yaśovarman, King of Kanuj (A.D 725), converted to Jainism by Bappabhaṭṭi-sûri. Built a temple in honour of Mahāvīra at Gopa-nagara — See Bappabhaṭṭi-sûri.

Âma-datta —Vik Sam 1494 A Prâgvaṣa See Deva kula pâ'aka by Sri Vijaya-dharma-sûri —Hon M.A.S.B Inscription No 1.

Âma-deva —Of the Pallivâla gachchha, author of a Prabhâvaka-charitra

Âma-kavi —A poet lived under Siddharâja-jaya-simha Chaulukya

Ref —Upadesa tarangini by Ratna mandira-gani, p. 64.

Amala-chandra —See Abhaya-chandra-sûri

Amala-chandra-gani —Lived at Bharûcha in Vik Sam 1158, wrote the first copy of Deva bhadra-sûri's Kathâ ratna kosa

Ref —P. R., IV, Index IX.

Amala-kirti —A Belâla king Appointed Tridâmani-budhânandya-âchârya and gave lands yielding 5,000 pagodas to the temple at Srâvana Belligola.

Ref.—Sthala purâna (Ind. Ant., Vol. II, p 131)

Amala-kirti —A Digambara Âchârya. Appointed by Kuna Pându Raya to the temple of Srâvana Belligola in Saka era (564+80)=644, This King however

changed his religion (Jainism) and destroyed the charities established by his predecessors

Ref—Sthala Purana (Ind Ant., II p 131)

Amama—The twelfth Tirthamkara of the future cycle

Ref—R S, 19 Ind Ant., II, p 140

Âmana(?)—A Pallipâla Digâmbara writer of Anahilla purapâtana. Author of a Nemi-charitra Had at least four sons, namely, Ananta pâla, Dhana pâla, Ratna pâla, and Guna pâla. Anantâ pâla was the author of the Ganita pati. Dhana pâla composed an abstract of Dhana pâla's (Svet) Tilaka manjari in Vik Sam 1260

Ref—Muni Jina vijaya's article in J S C.II., Vol XI, Nos 7 10, pp 517-8

Aman-simba—Son of Visana-simha, of the Goyala gotra and the Agravâla caste. A Digambara Jain native of Sonpat, but mostly resided at Delhi. Edited several Hindi (Dig) works including a Hindi version of the Pârsva purâna by Bhûdara-dasa (edited Vik Sam 1954), died at Sonapat in A.D 1905, at an advanced age

Amara.—A Vachahhâvat Oavâl. Son of Vara-simha who was the son of Bachchha râja (Vatsa-râja) the founder of the Bachchhâvata family

Amara—Father of Bhânâ Bhandâri an Oavâl of Jetârana. During the reign of Mahârâja Gaja-simha of Jodhpur,

Bhânû built a magnificent temple dedicated to Parsva natha at Kâparda in Mârwar. It was consecrated in Vik Sam 1678 (inscription) by Jina-chandra-sûri of the Vrihad âchârya Kharatara-gachchha between Jina simha-sûri and Jina hara-sûri—See Bhânû Bhandâri

Ref—DO and OF, I, p 17, Patçâvali (n Me.) in possession of Jina-chandra-sûri jî, the present pontiff of the Vrihad âchârya Kharatara gachchha.

Amara.—Pupil of Snhha vijaya author of a pajusana parva nî thûl. Begin. Parahha pajusana

Ref—Siddhanta-dharma-sûtra, pp. 233-5

Amara-chand.—A Vachchhâvat Osvâl of Bikaner. He along with Bhura mal Chhâjeja and Jnâna-chand Golchchhâ celebrated the enthronement of Jina-hamsa sûri, at Bikâner in Vik Sam 1917.

Amara-chand.—An Osvâl of the Gokharu gotra. Son of Sahhâ-chand a resident of Delhi, possessed the title of Râya. Held the charge of the Imperial jewels. His sons Mohkam-simha and Dâla-chand. After the invasion of Nadirshah, Dâla-chand, who possessed the title of Raja, left Delhi and settled at Mursidabad. D's son was Uttama-chand (Râjâ). A letter dated Vik Sam 1842 (1843?) Chaitra badî 15 (in possession of the compiler) addressed to Raja Hukm-chand Teku

chand at Lucknow purports to have been written by
Rājā Dāla-chand Uttama-chand from Benares

Ref—Autobiography of Rājā Siva prasada, C S I, pp 23

Amara-chand—Author of a number of hymns Composed
' Mahārāja tere mādīra " " Tori Angiyā banī hai ",
" Chintāmānī chitta "

Ref—R S I, pp 437 8

Amara-chand—Son of Dīpa-chand and brother of the
well known Jaina philanthropist Vira-chand Dīpa
chand, C I E, J P, died Vik Sam 1945

Amara-chand—Son of 'Talaka-chand of Mangrol Gave a
donation of Rs 10,000 to the Bombay University
providing for a scholarship to be awarded to the "best
pass" in the Jaina literature in the B A examination
His son Hema-chand who was born in Vik Sam 1935
and died in Vik Sam 1971, was a man of numerous
charities

Amara-chand Khema-chand of Daman—Secretary to Motī-
shah, the well known Jaina millionaire (Vik Sam 1893)
Built a temple on the Mount Satruñjaya close to that of
Motī-shah

Ref—Jaina Itiṥha Guide by Muni Śānta vijaya ji, p 67

Amara-chand (Pandita)—Made a copy of Srichandra's
(of Pārśva-chandra gachchha) Pāśika-sutra for his own
use in Vik Sam 1862 at Patalipura

Ref—H N C, XI, p 23

Amara-chand (Vahorā)—Led a party of pilgrims to Mount Satrunjaya at his own cost in Vik Sam 1933. The Sangha started from Bhava nagara. Muni Ātmā rām jī (Vijay ānanda sūri) was with the party.

Amara-chandra—A poet, subject of one of the sketches in Rāja sekhara-sūri's Prabandha kośa composed in Vik Sam 1405 at Delhi. Also called Amara pandita or Amara kavi. A contemporary of Ari-simha (Vik Sam 1226-97). Pupil of Jina datta-sūri of the Vāyada gachchha. Author of—

(1) Kāvya kalpalatā Vṛtti (assisted by Ari-simha)
Slokas 3357

(2) Padmānanda Kāvya composed in Vik Sam 1297

(3) Bala bhārata

(4) Chhanda ratnāvalī (Scarce) etc etc—See Ari-simha Jina-datta-sūri

(5) Syādiśabda samuchchaya

Ref.—Pet. Rep. 1, 58, App., p 2. K.S.J.O., p 45. B.R. 1933-4, p 6. J.G., pp. 315, 17, 331. Svād śabā samuchchaya edited by Lalā Chandra. Introduction.

Amara-chandm—A Surānā Oswāl of Bikāner. Came into prominence under Mahārājā Surata-simha (A.D. 1787-1828).

executed. He left a young widow surviving him whom he had recently married.

Ref.—Sohan Lal's *Twarikh Raj Bhikhar*. *Tink's Jaina' Historical Studies*, pp. 22-5.

Amara-chandra.—Author of *Ādi nātha-charitra* Prakr t
(Scarce).

Ref.—J. G., p. 233.

Amara-chandra.—Author of the *Dhana-datta Kathā*
(Scarce)

Ref.—J. G., p. 233.

Amara-chandra.—Author of the *Hema Sabda-samchaya*.
Slokas 426.

Ref.—J. G., p. 303.

Amara-chandra.—Author of the *Kāvya-mnāya*. (Scarce)

Ref.—J. G., p. 315.

Amara-chandra.—Author of the *Samyaktva-kulaka*

Ref.—J. G., p. 204.

Amara-chandra.—Author of the *Vara-mālā nātaka*.
(Scarce).

Ref.—J. G., p. 333

Amara-chandra.—Composed an *Avachāri* on the *Upadesa-mālā* in Vik. Sam 1516

Amara-chandra—Lived during the last century Diwān of the Jayapura State, of Khandela vāl caste A D gāmbara, built a Jaina temple, was executed—See Thutā rām

Amara-chandra.—Lived some time between Vik Sam 1650 and 1750, author of a Vyapti patra.

Ref—Vyapti triveni edited by Mani Jina vijaya, Intro p 5

Amara-chandra of Daman—Built a temple dedicated to Dharma nātha at Palitānā in Vik Sam 1893

Ref—J.S.M., I, p. 150.

Amara-chandra of Vamlānera—Son of Karasana ji Composed under assumed name "Sura indu" (a synonym of his name) a poem entitled 'Sthula bhadra jī e kośa ne-karelo-bodha" (Gujarati)

Ref—Jaina Dharma prakasa (1954), pp. 205 6

Amara-chandra—Pupil of Sānti-chandra Author of a Kuladhivyaj kumāra rāsa composed in Vik Sam 1678

Ref—Jaina rāsa mālā Supplem., p 1 No. 414.

Amara-chandra.—Vik Sam 1860 70 A Bāmthiyā Oswal by caste served as a minister under the Government of the Scindhia (Lakkar Gwalior) Was executed

Amara-chandra giri—His pupil Jiva rājā composed the Chaitri pūrnimā kathā at Jesalameru.

Ref.—Ultras Not. IX, p 11 K.S.J.O., p 53.

Amara-chandra Gulāb-chandra — Built a temple dedicated to the Jinas at Mobha (Gujarat) in Vik Sam 1820

Ref.—J S.M. I, p 82.

Amara-chandra Luhā lā — A Dig composed (1) Chau-ī-ī-pūjā, (2) Visa viharāmāna pūjā, (3) Dvādaśāṅga pūjā

Amara-chandra Piramāra — A well known Jaina poet and speaker, an ant vivisectionist, died recently

Amara-chandra-sūri — See Ānanda-sūri

Amara-chandra-sūri — Successor of Muni Simdhu-sūri, consecrated an image of Sānti vātha in Vik Sam 1536

Ref — Jaina Inscriptions, by P C Nāhara No. 6

Amara-datta — An Osvāl of the Gokharu gotra. Son of Padma si of Cambay Presented a diamond to Shah jehan, the Mughal Emperor, who brought him to Delhi and conferred on him the title of Rājā. His brother Sri pati His (A's) son Uday-chand whose sons were Sabhā-chand and Fatch-chand According to Rājā Siva prasāda, Fatch-chand (afterward: the Jagat S'bh) was adopted by his maternal uncle Seth Mānaka-chand

Ref — The Autobiography of Rājā Sivaprasāda CS I (Urdu), p 3

Amara datta — Son of Mantrin Tej pāla and Siriyade of the Osvāl caste, in the line of Mantrin Bhima, husband

of Manû His son Ratnakumyara jî founded the Vadi-
Pârsva nâtha temple at Anhil vâd Paṭṭana in Vik Sam.
1652 (A D 1596)

Ref—Epi Indica, I pp 300 321

Amara datta and Mitrânanda—The well known heroes
of a Jaina story

Amara gupta—His life written by Kalyâna kâra in
Vik Sam 1697

Amara harsa—Pupil of Rama vijaya who was the pupil
of Vijaya-dâna-suri of the Tapâ gachchha Author
of the Hira vijaya sûri svâdhyâya,

Ref—Ât. Fr., Vol 1: pp 32 3

Amara kîrti—A D g Bhaṭṭâraka author of the Svay-
ambhu sahashtanama stotra jîkâ

Amara kîrti—Under him a Ms of Jina datta's Viveka-
vilâsa was transcribed in Vik Sam 1649

Samvat 1649 var e bhâdra pada mase kṛîṣṇa pakṣe
navamyaṁ tithau soma dine likhito jam granthah
Sri Nâgapuriya tapa gachchhâ dirâga bha Sri
Sri 3 Harsa kîrti suri Sri sri 3 Amara kîrti vijaya
râjya pami Sri sri 3 Raja kîrtih tat sisya likhitam
muni Rama kîrtih Sri Ahimura madhye Akabbara
(Akbar) râjye

Ref—Des. Cat., Cal Sans Coll., XI p. 332

Amara-kīrti-sūri.—Author of a commentary on Ratnaśekhara-sūri's Sambodha-sitteri.

Amara-kumāra.—Son of Brahmapa Rīṣabha-datta and Bhadrā, lived at Rajagrha under king Srenika. Subject of a story condemning the practice of human sacrifice and establishing the potency and efficacy of the Nava-kara-mantra.

Amara-māṇika of the Vrihat-kharatara gacchha —His pupil Sadha-kīrti, composed the Satara-bheḍi-pūjā in Vik. Sam. 1618.

Amara-muni —A Śrīmālī of Jāma-nagam Took dīksā in Vikram 1952 under Jina-yaśo-sūri who died in Vik Sam. 1970. A was a promising Jaina sādhu, died in Vik. Sam. 1956 at Jāma-nāgar.

Amara prabha —Lived in the 14th century of the Christian era. Wrote a commentary on Māntunga's Bhaktāmara stotra. Mentioned by Guṇa-āgra, the author of a commentary on Kumuda-chandra's Kalyāna-mandira-stotra as his grand guru

Ref —J. G., p. 295.

Amara-prabha-sūri of the Vṛihad gacchha —Consecrated an image of Ādinātha in Vik Sam 1482

. Ref.—Jaina Inscriptions, by P C. Nahara, No 33.

Amara ratna —Guru of Siva ratna who composed the
Lilavati rāsa in Vik Sam 1767

Ref —J R. Supplem, p 7, No 576

Amara ratna-sûri —Was the pupil and successor of Dhana
ratna-sûri of the Tapâgachchha Was succeeded by
Deva ratna sûri

Nya-sundara who composed his Satruñjaya uddhāra-
rāsa in Vik Sam 1628 refers to Deva ratna-sûri as the
then pontiff

Ref —The Anand kavya mahodadhî Pt III, pp 11, 12.

Amara āgara-sûri —The 65th pontiff of the Añchala-
gachchha between Kalyāna āgara-sûri and Vidyā
āgara-sûri Mula naman Amara-chandra son of
Chodhari Yodhā (Klatt Sedhvi Yodhā) and Sonali de
of Uphesa jātī (Klatt of Srimali jātī), born at Udhya
pura (in Mewār) in Vik Sam 1694 dikṣā 1705
Achārya 1715 at Cambay, pontiff in 1718 Bhujā nigara
(Kachchha-desi) died at Dholkā in Vik Sam 1762
at the age of 68 Under him a copy of Upadesa-chinta
mani was made by Mum jaya sila pupil of Vinaya sila
pupil of Guna sila, pupil of Muni sila guru of the Pali-
taniya sākha at Patana in Vik Sam 1739

Under him a copy of Gaja simha-charitram was made
by Sadhvi Lalā, pupil of Sadhvi Valbā, pupil of

Ratna-sūla in Vik Sam 1721 Also a copy of Aṣṭa-karma-ni in Vik Sam 1721

Ref.—Ind. Art., XVIII, p. 17. I R., 1833-4 p. 413 H M C., V pp. 171-33 *Dharmachakra bhakti mālā* p. 499

Amara-samundra.—Of the Tāpī gachcha, referred to by Lāṅkāya-sa-nāya in his Ya-ubhāda-sūtri kī rātri which was composed in Vik Sam 1589 at Ahmedabad

Ref.—Muni Vidyā vijaya on Yasobhadra-sūtri in J S C H VI 7 10 p. 413

Amara-ī.—An Oivāl of Agra. He made his son Dharmas enter into a partnership with Banāras-dāsa the celebrated Hindī poet. The partnership dealt in loose precious stones and came to a speedy dissolution

Amara-ī.—Father of Simha prabha-sūtri (born Vik. Sam 1283) of the Auchala gachcha between Mahendra-simha-sūtri and Vyāsa-simha-sūtri. Klatt gives Ari-simha instead of Amara-ī.—See Simha prabha-sūtri

Ref.—Ind. Art., XVIII p. 17. Bhakti : Candras bhakti mālā p. 497

Amara-ī-giri.—Between Udiya-tilaka and Lakshmi-chandragiri Successor of Udiya-tilaka a pupil of Jina-chandra-sūtri Vik Sam 1711 03 the 65th pontiff of the Vṛhat Kharatara gachcha

Ref.—R. S., I, p. 2

Amara simha —A Bhandîrî Osvâl, son of Râva Khim-sî who was the dîwân of Âjîta simha (A.D. 1680-1725), the chief of Jodhpur Mârwar brother of Thâna-sî. Was executed.

Amara simha —A Mohinot Osvâl, son of Gaja simha (Vik Sam 1780). Under Pratapa simha of Krishna gaîha, A. was the Commander in Chief of the State forces. His brother Samgrâma-simha had three sons.

Ret —Jivani-charitra Mahatâ vîjaya simha ji p. 19

Amara simha —A Srimâla (Moghâ gotra) of Bâliyâ. Son of Kesri simha who fought on the side of the Sikhs against the British and was killed in about A.D. 1801. On the annexation of Bâliyâ by the British A. settled at Sahârana pura (U.P.) where he was a distinguished Kânungo and an influential member of the Singha. A's son Javahar-simha —See Bhavânî-simha Rûpa-chandra 'lânka.

Amara simha —Author of the Anekârthâ-dhvani mamjarî (sloka 277).

Amara-simha —A sthânakavâsî Achârya, son of Baddha simha (a Tittada Osvâl) by his wife Karmo. Born at Amritsar in Vik Sam 1862. Bâsâkha badî 2, married Jvâlâ-devî who bore him two daughters, took dîkshâ at Delhi in Vik Sam 1898. His guru Pandita Râma lâlâ;

Died at Amṛtsar in Vik Sam 1938 Āsada sudi 2
author of the *Dayā satikam*

Ref—*Amara-simha jīkā jivana charitra* by Upādhyaya Atmā
ram ji (A.D. 1914)

Amara-simha—An Osvāl of the Lālana gotra Son of
Vachchhu, a native of Albana (Cutch) His sons
Vardhamāna Chāmpa-simha and Padma-simha Var
dhamāna lived under Jasvanta-simha the Jām of
Navānagara (Jām nagar) Built a magnificent Jina
temple at Jāma nagar in Vik Sam 1697

Amara-simha—Born Vik Sam 1560 Son of Bhīmā sāha
and Vahālā-devī Took dīksā under Parsva-chandra
sūri, the founder of the Parsva-chandra Nāgapuriyā
tīpā gachchha at Anahilavālapātana in Vik
Sam 1575

Ref—*Parsva-chandra sūri na jivana Charitra* published by Sīha
Mangla dāsa Lallu bhāt (Ahmedabad)

Amara-sundara—Author of the *Yantra mahima* a mystic
hymn

Ref—*Jaina dharmasindhu*, pp 623-8

Amara-sūri—Author of the *Ambalā-charitra* (Prose)

Amara-vijaya—(Vik Sam 1694) Lived under Vijayā
nanda sūri of the Taoā gachchha referred to by Vinaya
vijaya Vāchaka in one of his letters

Ref—*Vijayapīṭh trivenī* edited by Mani Jina vijayaji Introd.,
p 29

Amara vijaya muni —(Vik Sam 1694) Of the Tapā-gachchha

Ref —Vijnapti trivenih, edited by Munī Jina vijayaḥ Introd., p. 29

Amari —Wife of Mantrin Mahipati, son of Mantrin Chāmpā of the Oṣṭ caste in the line of Mantrin Bhima Mother of Vastupāla whose son was Mantrin Tejapālī, father of Amara-datta —See Bhima, Chāmpā, Mahipati, Vastupāla, Tejapālī, Amara-datta, Ratna Kumjari

Ref —Ep: Ind., L, p 327

Amari —A friend of Champāsī mahatā (Vik Sam 1550) of Chāmpānera

Āma-sūri —Author of a Vijaya chandra kevali-chārītram
Misreading of the author's name suspected

Ref —J G., p 232

Āmbā —Samvat 1473 sâ Ambāputra sâ Virākēna
A (Ambā) srāvikā sva punyārtham srī chaturvimsat-jina paṭṭakāḥ karitāḥ srī Kharatara gachchhe pratīṣṭhitam srī Jina vardhana-sūri bhūh

Ref —Deva kula pataka, Ins. No. 15

Ambada —A Brahmanical monk converted to Jainism by Mahavira

*Ref —Uvāt sūtra.

Ambada.—A Jaina general. Son of Udayan (Udā) son to a commoner under Kumārāpāla Chaulukya, the Jaina Emperor of Western India (AD 1143-1174). In or about AD 1156 Kumārāpāla sent Ambada with a large force against Mallikarjuna Śilhāra, the king of Northern Konkan. At the crossing of the Ka'avi the Chaulukyan army was met and defeated by M. Ambada returned in disgrace to Aprahallāṭṭa Pattana. The Emperor again sent Ambada. This time Ambada defeated M. and killed him. Was honoured with the title of Rājapāṇi-mahā. Ambada built a Jaina temple at Bhṛiguṇṇa (Biroch). On the occasion of the setting up the final and its rod both Kumārāpāla and Hemachandra were present.

In Vik. Sam. 1230, Kumārāpāla died. Ajaya pāla, the successor, persecuted the Jainas and among others asked Ambada to do him homage in matters religious.

In this birth", replied Ambada, "I do homage to Arhat as my deity, to Hemachandra as my teacher and to Kumarapāla as my master." On this blank refusal a fight ensued in which Ambada was killed. His name is variously spelt as Āmbada, Āmrabhaṭa.

Pei—Prabandha-chintāmaṇi, pp. 82, 122, 123, 134, 135-53.

History of Gujrat (Bomb. Gaz.) pp. 170, 185-6, 194, 195.

Ambala—A Jaina layman Native of Anahilla vâda, carried on business at Multân Felt annoyed at the success of Jina-datta-sûri, the 44th pontiff of the Vrihat-kharatara gacchha at Multân Again met J at Anâhilla vâda and apparently made up his differences with him One day A invited J to his house and treacherously presented him with food mixed up with poison J unsuspectingly took it The effects of poison were discovered before it was too late Âbhû-âla of the Bhapâli gotra treated J with a root that destroyed the effects of poison and saved J's life Shame that followed exposure soon killed Ambala—See "Jina-datta sûri", 'Abhû-âla'

Ref.—R S, II, Pūṣṭi-vallī sūtra's Life of Jina-datta sûri published by the Jaina Sahitya prachāraka Mandala, Delhi

Âmbala—A śhakura, native of Suvarnagiri (Jâlor) He is described as a Samghapati gunadhara śhakura Âmbala in an inscription Father of the śhakura Jasi who's grandson Narapati lived in Vik Sam 1353—See Narapati

Ambala—Friend of Jina-datta-sûri (44) of the Vrihat-kharatara gacchha (died Vik Sam 1211) who obtained the rank of Yugapradhâna by reading the golden letters written on A's hand by Ambikâ-devî A modern

work makes Nagasetthi do the duty of Ambala

Ref.—Ep Ind. I pp 3rd 3rd

Ambala — Gṛīha nāmīn of Jinesvara-sūri (47) of t

, Vihāṭ-khātara gacheha between Jina pati-sūri a

, Jina prabodha-sūri — See Jinesvara-sūri

Ref.—R.S., II, Pattavali K.S.J.O., p 48 Ind Ant., VI p 2

Ambala Ksatriya — His life written by Mumratna

Ref.—J G p 2nd

Ambala muni — Author of the Āradhyatvena-stuti (Sa
kalyāṇaka) referred to in Simaya-sundaragani
Samachāri satakam which was finished at Melata
Vik Sam 1672

Ref.—Ind Ant. XVIII p 1st

Ambal-devi — Daughter of Sarva-deva and Satya-dev
Married to Somabhatta. Gave birth to Vibhākara and
Suhhamkara Her spirit is supposed to act as the
guardian deity of the Mount Girnār, probably not
a historical person

Ref.—Prabhāka-charitra edited by Hirānanda M. Varma p 70

Ambālāl — Son of Paṇā-chand Built a dharma śāla at
Cambay

Amba prasada — Composed a commentary on the Nava
tattva in Vik Sam 1220 His reading of the author's
name suspected

Ref.—J G, p 124

Âmbâ-rîsi.—A monk of the Loikâ gachchha. One of those who with their leader Megha-jî rîsi became followers of Hîra-vijaya-sûri, the pontiff of the Tapâ gachchha (Vik. Sam. 1628) at Ahmedâbâd.

Ambavati.—Mother of Sâmba-kumâra.

Âmbâ.—Wife of Udda-Karajay, a Poravâl of Âsâ-pura (Mewar) (?) and mother of Bhîma. B's son, Ratna-jî lived in Vik. Sam. 1749.—See Bhîma

Ambuda-pati.—A son of Rûsabha, the first Tîrthamkara, by his wife Sumanglâ. *

Ami-chand.—A friend of Châmpasî mahatâ (Vik. Sam. 1550) of Châmpânera.

Ami-chand.—A son of Hîrâ-nanda (a Gelbadâ Ôsvâl) who was the first of the Jagat-sejh family to leave Nâgore-Mârwar and settle in Mursidabad towards the end of the seventeenth century of the Christian era — See Hîrâ-nanda

Ami-chand.—(Vik. Sam. 1790) A Srimâl, son of Dharma-dâsa who was the son of Pratâpa-simha. Was a distinguished jeweller of Delhi. His contemporary Siva-râm-dâsa, son of Rughanâtha-dâsa who was the son of Jina-dâsa.

Ref.—Old records in possession of the compiler.

Amī-chand — (Vik Sam 1875 1892) — A Jñānīvala Srīmāl of Delhi. His friend Rājya Tekā-chand lanka who died in Vik Sam 1891, Jyeshtha vadi 10

Ref.—Old records in possession of the compiler

Amī-chand (Vik. Sam 1912 3) — A Śīhanaka vālī monk. Under him Ātmā rām jī (afterwards Vijay ānanda-sūri) studied the Achārāṅga and other Sūtras at Jāyapura (Rājputānā)

Amī-chand gandrapa — Author of the *padams* Bāg n (a) Ghugharū baje (b) Samajha jina

Amī-chandra — A son of Chāmpa sīmha who was the brother of Vardhamana (Vik Sam 1677) His sons Rāmaji and Bhīmaji

Amī-chandra — Author of a padam Bāg n Ajihokahao
Ref.—Jaina-dharma śūdrha p 358

Amī-chandra parasāna — A resident of Delhi. A Srīmāl by caste. Raised a memorial tablet containing footprints carved in relief dedicated to Jina kṣāla-sūri. Had it consecrated in Vik Sam 1873 by Jina-chandra sūri of the Jina ranga kharatara gachchha. Between Jina-akṣaya sūri and Jina nandivardhana-sūri. The tablet is at present in the Jaina svetāmbara temple Hastināga pura. The temple was built by Pratapa-chandra Parasāna—son of Gulāba-chandra of Calcutta in Vik Sam 1929

Ami-chandra soni — Built a temple dedicated to Rishabha deva at Anahilavâda Patana in Vik. Sam 1657

Ref — *Jaina Svetāmbara mandirāvalī** Pt I, p 6.

Amuga — Family chaplain of Kumārāpāla Chaulukya Hostile towards Hema-chandra sūri who brought K to Jainam

Ami jīa — Author of the *Mahipala ras* (Gujarati)

Amipala Doli — A leading Jīrā merchant who lived under Akbar the Mughal Emperor. He along with Ghāna-simha Mātukaḷyāna and others apprised Akbar of the approach of Hira-vijaya sūri of Tapa-gachchha and prepared a grand reception (Vik. Sam 1639) at Fatehpur Sikri. Abul Fazi represented the Emperor at the ceremony

Amipālī — An Osvāl of the Lothā gotra celebrated the enthronement of Jina-chandra-sūri a pontiff of the Vṛhādāchārya kharatara gachchha (Vik. Sam 1654) between Jina-simha-sūri and Jina-harsa sūri

Ref — *Pitṭhavalī* (n 12) a possession of Jina-chandra sūri at the present post of the Vṛhādāchārya kharatara gachchha

Amita gati — A well known Dgambara author. Pupil of Mādharā-sena of the Mathura samgha. Wrote the *Subhānta ratna sandoha* in the reign of Muñja Para

māra of Mālava Another work of his the Dharma parikṣā was written in Vik Sam 1070

Ref.—B R., 1832-3 p. 97. ib. 1834-4 p. 13. Pat. Res., IV, Ind. x IX, Weber Catal. II 1110. J. G., pp. 161-342

Ami vijaya —A Gujarati Jaina poet author of a rū. a.

Ami vijaya —Composed a Āma rū. o in Vik Sam 1839

Ref.—Jaina rāsa mālā by M. K. Mehta Na. 153.

Ammā —The chief queen of Śūra the king of Aśva-pura Mother of Pura-va-simla the fifth Vā. udeva. P lived under Dharma nātha the fifteenth Tīrthamkara.

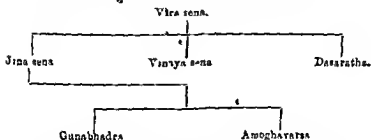
Amma-eva —See Āmra-deva

Amma-vaia II or Vijayaditya VI —A Jaina king (The Chalukyas of the East) made several gifts ore in Śaka era 867 = A.D. 945. British museum plates (Kaluchumburru-grant) record a grant by this prince of Vengi to the Jaina teacher Ari-anandin (the disciple of Ajayapoti who was the disciple of Sakala-chandra-śuddhānta) belonging to Adlakali-gachchha and Valabhāri-gana made at the instance of Vr's pupil, the lady Chamehāmā of the Pattavardhika lineage

Ref.—Ep. Ind. Vol. VII p. 15. Ibid. IX p. 32.

Amoghavarsha or Nripunga (A.D. 815-77) —Was a powerful (Digambara) Jaina king of the Rā. rakū. a clan. His reign was largely spent in wars with the Eastern

Châlukya Râjâ of Veugi. He transferred his capital from Nashik to Manyakheta, the Manik of the Arab writers—now Malkhed in the Nizâm's dominions. In his old age he abdicated in favour of his son, Kṛisna II and took dīkṣa under Jina sēna. A great patron of literature. His spiritual pedigree stands thus —



Author of (a) *Prasnottara ratna mālā* (translated into Tibetan) (b) *Kavirāja mārṅa*

The work (a) is attributed by the Svetāmbaras to one Vimala. The work (b) is attributed by some to one Śrī vijaya.

“The rapid progress made by Digambara Jainism late in the ninth and early in the tenth century under the guidance of various notable leaders including Jina sēna and Guna bhadrā who enjoyed the favour of more than one monarch, had much to do with the marked

decay of Buddhism, which daily lost ground until it finally disappeared from the Deccan in the twelfth century"—(V. Smyth) .

Ref.—Smyth's Early History of India p. 337. *Jaina Siddhanta Bhāskara bhaga*, I, Kirana I, pp. 44, 67-78.

Amolak-chand—A Śrīmāl of the Mahim-vāla gotra, son of Rām Lal, a hereditary minister to the Chief of Khetri (Rājputānā). Died at Jīrñjñ in Vik. Sam. 1972. His brother was the well-known minister Sobhā Lal.

Amolika Rām (Rāo Bahādur)—A Dig. Jan of Khurī bequeathed Rs. 40,000 for a Jaina orphanage. His son Vewā Rām—See *Jaina Gaz.*, 1909, Feb. No.

Amolikka-chand Pārīkhr—Of Calcutta, provided Dr. Hoernle with a Ms. of *Uvā-ga-dasao* (A. D. 1687).

Amrā-de—Wife of Jodlā Dōi (Vik. Sam. 1626).

Amra-deva—An Upādhyāya of the Vṛhaḍgachēbhā Pūṣṭ of Uddi-otama-sūri. A's pupil Dverdragahī (afterwards Nemi-chandra-sūri) who flourished in Vik. Sam. 1129—See *Nemi-chandra-ūr*.

Āmra-deva.—Pupil of Jini-chandra-sūri, pupil of Nemi-chandra-sūri who wrote an *Uttarādhyāyara vṛtti* in

Vik Sam 1129 Composed a commentary on Nemi-chandra's Ākhyānaka manuḥsa in Vik Sam 1190

Ref—P t Rep IV, Ind VI Duff's Chronology of India, p 147

L. S. J. O., p 17 J. G., p. 215 Weber II, 843 V 6

Āmra sūri — Author of the Māba puruṣa-charitra Gāthās
5790 Prakṛit not available

Ref—J. G., p 227

Amṛta bāi — Mother of Nyāli-chandra Nathu bhāi, built a temple dedicated to Mahāvira at Kāpada vanja (Gujarat) in Vik Sam 1941*

* f—J. S. M., I p 74

Amṛti-chandra — Flourished (according to a Digambara paṭṭāvali) in Vik Sam 962. Wrote a commentary entitled the Atmakhyāti on Kundakundāchārya's Samayasāra Also composed Pravachanasāra ikā Tat-tvartha sāra Pañchāstikāya tikā Puruṣārtha-siddhy u-pāya Tattva-dipikā

Ref—Pet. P. p IV Ind., p IX Duff's Chronology of India p 83.

J. G., pp 90, 112 B. R., 1883 4 p 91

Amṛta-chandra-sūri — A Lunā lived in Vik Sam 1923-4 Composed a number of hymns

Author of—

(1) The Siddha-chakra padam (1923)

(2) Sakhirī

(3) Vadana ke kādāna

(4) Bhramāṇa karata bhava-kāṇaṇa.

(5) Śrī majjina pada bheṣā.

(6) Jinavara charaṇa sarana.

(7) Nava-pada jaga me jaya (1924).

(8) Dīna-dayāla.

(9) Dharma-jinanda.

(10) Mana mohana mere nema.

Under his protection, Lachī composes a holi. Begin
Hori khelo bhavikā.

Ref.—*Pada ratnavali*, pp. 273, 293, 330, 331, 362.

Amṛita-devī.—A Jain lady. Lived in Vik. Sam 1657 = A. D.
1600. A copy of the Bhaktāmara-stotra was written
for her.

Ref.—H. N. C., X, p. 73.

Amṛita-dharma.—An Upādhyāya, of the Vṛihat-kharatara-
gachchha, pupil of Prita-sāgara. A's pupil was
Kṣumākalyāṇa, a writer of some reputation, who died
at Bikānera in Vik. Sam. 1872 Posa badī 14th—
Under the protection of Jina-bhakti-sūri, he (A)
composed a padam Begin Śrī pārasa prabhu sāhab
mere Another hymn of his—Śrī Sambhava—was com-
posed in Vik. Sam 1844

Amṛita-kumārī-bibi.—A Jain (Osvāl) lady who resided
at Mohimapore in the Murshidābād District Mother

of Jibun Mul (Jivana malla) Koṣhari and Mānik Chand Koṣhari. She gave J in adoption to Prâna Kumâri the widow of Jagat Seha Govind Chand in A D 1879 Adoption unsuccessfully contested by Mānik Chand Golechā son of Pratâpa Kumâri J on being adopted received the name of Gulāb Chand

Ref.—LLR., 17 Cal. 518 53.

Amṛita-pandita —D g author of the Vraja kathā kośa

Amṛita-samudra —Under the protection of Jina-sa bhagya-sûri of the Vṛhat-kharatara gachchha he composed the Sṛi-sikhara ji ko-râṇa in Vik Sam. 1907 at Azimganj It was revised by Bâla-chandra

Ref.—Rajna sāgara Pt I p 119 (Sam. 194°)

Amṛita srâvikā —A Jaina lady had an image consecrated by Jina raja-sûri of the Vṛhat-kharatara gachchha in or about Vik Sam 1675

Amṛita sri —A (Samvegi) nun of Kharatara gachchha pupil of Jhavera sri Distinguished for her progressive ideas and zeal for learning died at Udr̥ya pura (Mewârâ) in Vik Sam 1968

Amṛita udavā —Author of a Paisava jina âratî Begin. Araṇi karum sri prabhu ki

Ampita vāchaka.—At the instance of the Samgha, he consecrated an image of Āmuktaka muni at Rājagṛha in Vik Sam 1848

Ref.—Jaina tirtha guide by Śānti vijaya ji, p. 237

Ampita vijaya—Composed a, *Saṭrūṅṇya tirtha-mālā* in Vik Sam 1840

Ref.—Jaina rāsa mālā by M. K. Mehta, No 270

Ampita vijaya—As a *sthānakīrāvā*, was known as *Dharmachand*. Was one of those who along with Ātmā rān ji (afterwards Vijayānandī-sūri) joined, the Śvetāmbāras and were initiated by Buddhi vijaya gaṇi (Bhū'e-rāyī) at Ahmedabad in Vik Sam 1932. The compiler's grand uncle Bhola nātha lauka (b Vik Sam 1842 d 1936) who was devoted to Buddhi vijaya rendered important services to the cause of the Samvegi reform movement and was present at the initiation ceremony

Ampita vijaya—Vik Sam 1903, composed a hymn in honour of Pārśva nātha in which he refers to Labdhi vijaya who was probably his guru. *Begin. Sapta phinā prabhu pāsaji*

Ref.—A. M. in the Asiatic Society Public Library, Delhi.

Ārā—Father of Maherdra prabha-sūri (born Vik Sam 1363) of the Anchali-gachchha between Simha tilaka sūri and Merutunga-sūri. *Klatt* gives Ārā-seṭha instead

of Ānā —According to Merutunga, Parikha Ābhā —See 'Mahendra prabhā-sūri'

Ref —Ind. Ant., XXIII, 176 Ekdāte chanīra bhakti mālā p 497

Ānala —Subject of one of the sketches in Rāja sekharasūri's Prabandha koś which was composed in Vik Sam 1405 at Delhi under the patronage of one Mahanāsana

Ānāhī —Son of Vāsu-dēva and Dhārini Took dikṣā under Arisīhā nemi

Ānākā —Son of Kumārapāl Chālukya's mother's sister and father of Lavana prasāda —See Lavana prasāda

Ānāśena or Angasena —Was the priest of Vikramāditya King of Ujjain Father of Siddhāśena-divakara the well known logician

Ānanda —1 bala-dēva

Ānanda —1 model Jain layman resided at Vanivagam (Vesālī) Along with his wife Sivānandī adopted the twelve vows of a Srāvika in the presence of Mahāvira "Having made confessions of sins and promise of amendment and being sunk in deep spiritual abstraction he attained his death Anandī predeceased Mahāvira

Ref —Hoernle's Uās. ga. dasāo (Tr) Sec. 190

Ānanda —A monk, disciple of Mahāvīra, insulted by Go āla, the leader of the Ājivakas at Srāvastī

Ref.—Hoernle's *Uśāsaga-dasā* (Tr) App 1, pp 4 & 5.

Ananda —A pupil of Sādhu bāsa Upādhyāya Composed the Vikramasapara-charitam in Vik Sam 1563 at Chitrakūṭa gadha (Chittor) Gāthās 104

Ref.—H N C, X, pp 137-8

Ānanda —A pupil of Kamalāśādhu Under the protection of Hema vimala sūri of Kautika-gina (probably the same as the Hema vimala-suri of the Tapā-gachchha) he composed a chovīśajina-stuti in Vik Sam 1562 (Indu vāna rasa navana pramāna eha sambachhara samkhyajana) Begin Sayalajinesara

P f.—Siddhanta-dharma-sara, pp 10 16.

Aranda —A resident of Sanujasika, his slave girl Bahula entertained Mahāvīra

Ānanda —Author of a number of hymns. Under the protection of Jina hamsa-suri (72) of the Vṛhat-kharatara gachchha who died in Vik Sam 1935, he composed a panchajina-stuti Begin Javalajyasubhakarī

Ref.—R. S, I p 32

Ananda —Author of (1) the Manavā jnanda guna gaya re-stavanam (2) eśa vidha taine

Ref.—R. S. I p 424

Ânanda — Author of a pîdam beginning ' Mere to jôhî châyâ hai

Rel — Transer bel in a Ms. dated Vik Sam 1835 in possession of the compiler

Ananda-chandra seṭh — The eldest son of Fatehchand (A D 1724) the first Jagat seṭh brother of Daya-chand and Malâ-chand Died during the life-time of his father leaving an only son Mahtâb-ruya who afterwards became the 2nd Jagat-seṭh Lived at Murtâ dâbûd

Ananda ghana — Apparently of the Parsva-chandra Tapa gachchha Two of his hymns are printed in the Sri guru Mahârâja Sri Parsva-chandra Sûrisvara ni Stava nîwall (A D 1903) They are written in honour of Parsva-chandra-sûri the founder of the Parsva-chandra Tapa gachchha who died in Vik Sam 1612

Ânanda ghana — Author of a mangala châra Begin Charo mangala châra

Rel — The Pratikramana edra published by Bhîma simha Mânaka, p. 296

Ânanda ghana — Author of a number of hymns

(a) Begin.—Hama ne sunâ thâ premi End.—Ânanda ghana prabhu dhyâṭm jo gulâb surabhi pîvam

(b) Begin — Subha sîkha sohamamî tu teri End — Prî gate eka anga bîvî nâcha Sur bhî gulâb su hetari

Ānanda ghaṇa rava pāna karata ita asubha parama
gata prīta rī

The padams are printed in the *Śaṣṭanavali* compiled by Sitab Chand Nāhār on pages 241 and 252. The Ānanda ghaṇa is apparently the pupil of Gulāb-sūri and who knows that he may turn out to be the author of most of the hymns (the *bāhorī*) which are now indiscriminately attributed by some to Ānanda ghaṇa the reputed author of the *bāvirī* or *chaurī*.

Ānanda ghaṇa — 1 contemporary of Yīso-vijaya upādhyāya who died in Vik Sam 1745. A man of deep spiritual insight and broad views, disgusted with the too much importance attached to ceremonialism frank and outspoken wrote in a style grand and sublime but now elegant. Supposed to have died at Verata. Composed twenty two hymns in honour of the first twenty two Tīrthatakaras and a number of miscellaneous hymns. Judging from the diversity and disparity of style apparent in some of the miscellaneous hymns one must conclude that some of the hymns ascribed to A is the work of some other Ānanda ghaṇa. In Vik Sam 1867 Jñāna-sāra wrote a commentary on Ānanda ghaṇa's *bāvirī* (twenty two hymns). In Vik Sam 1969 *Buddhisagara* edited A's miscellaneous

hymns with a commentary

Ref.—Desai s 1350 vijaya Bhīma s mha Vīṇaka s Ananda ghana
Chovist Buddhi Sāgara s Ananda ghana pada samgraha Bhā
vārta a.

Ānanda ghana —Under the protection of Khema kusala
guru he composed the Mangala rājai giranara

Ref.—R. S I p 449

Ānanda ji —Built a temple dedicated to Rīsabha deva at
Jām nagar in Vik Sam 1628

Ref.—J S M I p 173

Ānanda ji Kalyāṇa ji —A fictitious name given to a body
of persons that looks after the affairs of the holy places
of the Svetambara Jainas. Head office —Ahmedabad

Ananda kīrti —Author of a padam Begin Meri lāgi
lāṇa

Ref.—Stavanāvali compiled by Rāya Setava chand Nihīra Bal ā
dur p 8

Ānanda lālana —Author of a padam Begin Jinavara
dairava pāye

Ananda meru —His pupil Padma meru whose pupil
Padma sundara composed the Rayamallābhayudaya
kāvyā in Vik Sam 1615

Ref.—Jaina dharma no prāchīna Itihāsa bhāga 1 by H rālā
Hama rāja p 7

Ānanda muni — Author of a *Tamāḥhu ni Sijhāya* *Begin Pritama seti vinave.*

Ref — *Saḍṭhānta-dharma sūtra*, published by Samvegi Chāritra pradhāna sūtri (A D 1872), pp 182-84

Ānanda muni — Composed the *Harivanma-charitra* in Vik Sam 1738

Ref — *Jaina rāsa malā*, No 351

Ānanda muni — Lived under Rāya-chandra-sūri (Vik Sam 1626) of the Nāga puriyā Pārva-chandra Tapa gachchha

Ānanda rām — (Vik Sam. 1875) A Phophaliyā Srimāl of Delhi Went to Jayapura (Rājputānā) where he entered the service of the State, was a man of some influence His son Chonni Lāl whose son was Hira Lāl Hira Lāl, was the father of Mohana Lāl, a well known Srāvaka of Jayapura

Ānanda rām Pan lita — Author of the commentaries on the Gomaṭha-sūtra and the Chaturvinsati-asthāna

Ānanda rām — (Dig) An Agravāla of the Mitala Singala gotra of Delhi, brother of Bakht var mala who jointly with Ratna lāla composed the Juna-datta-charitra bhasā chhand banddha in Vik Sam 1894

Ānanda ratna sūri — The successor of Muni ratna sūri of the Āgama gachchha Lived in Vik Sam 1574

Ref — *Jaina Inscriptions*, by P C Nahara, No 111

Ānanda kīrti — Under the protection of Jina mahendra-sūri (Vik Sam 1892-1914) of the Mandorīyā Kharatara gachchha he composed the Vīsa-sthānaka vīddha-stavanam Begin Dhina kesara ki

Ref.—Vīsa sthānaka tapa vidhi, published by Chhotu bāt pp 140-2

Ānanda rasi — Lived under Rāya-chandra-sūri (Vik Sam. 1626) of the Nāgaurīye Parva-chandra Tapā gachchha Author of the Pratikā budha no-rāsa (Gujarati)

Ref.—Āltihasika rasi Samgraha, Pt. I p 29

Ānanda-sāgara of the Kharatara gachchha — Composed an Arhannaka muni rāsa in Vik Sam 1704

Ānanda-sāgara sūri — Lived in Vik Samvat 1531

Ānanda-sundara — Author of a Kathā samgraha (Scarce)

Ref.—J G, p. 267

Ānanda-sūri — And his brother, Amara-chandra-sūri These two, born in Gujārat were great logicians nick named respectively "Vyāghra-sūka (Tiger-cub) and Simha sūka (Lion-cub) They were the twin pupils and successors of Mahendra-sūri in the Nagendra gachchha and were succeeded by Haribhadra sūri were patronised by the Gujarat King Jaya-simha-siddharāja Chālukya (A D 1093-1143) Amara Chandra was

the author of the *Siddhanta-rnaya*. Haribhadra was succeeded by Vijaya-māsūri who was succeeded by Udayaprabhāsūri, the author of the *Dharmabhūdaya-mahākāvya*.

Ref.—P.erson Rep., IV App VII Vidyābhūṣana's *Indian Logic* pp. 47-8

Ānura-da-sūri —Composed a *Sura-sundarī-rāsa* in Vik Sam 1740

Ref.—*Jaina Rāsa-mālā* by M. K. Mehta No 331

Ānanda-sūri —Of the Tapa-gachchha referred to by Naya-sundarī in his *Nalopakhyaṇa* which was composed in Vik Sam 1600

Ānanda-sūri —Pupil of Jinavara author of a commentary on *Jina-bhadrā-gaṇa* *Namī-ūna-sajala*

Ref.—J G, p 120

Ānanda-vichaka —Author of the *Narmadā-sundarī-rāsa* (Gujarātī)

Ānanda-vallabha —Lived under 'Soma-sundara-sūri' who became pontiff of the Tapa-gachchha in Vik Sam 1458

Ref.—*Muni-saṅgīta* 313 & Gurū-vall (Yaso-vijaya *Jaina-grantha-mālā*)

Ānanda-vallabha-gaṇi —His pupil Sagara-chandra-gaṇi lived in Vik Sam 1924

Ānanda-vardhana — Author of an *Antarikā Pārśva-nātha*
chhanda *Begun Prabhu-pāsa-jī*

Ref — *Jaina-dharma sandhu*, pp 437 b

Ānanda-vijaya — Author of a commentary on the *Ajñātoch-*
chha prakarana

Ref — *J G*, p 143

Ānanda-vijaya — Author of the *Anyāyachchheda kulaka*
(Serice).

Ref — *J G*, p 125

Ānanda-vijaya — Author of the *Vandha hetūdayatri-*
bhāṅgi-prakarana vritti

Ref — *J G* p 133

Ānanda-vijaya — The dīkṣā name of Vijaya ānanda sūri of
 the Tapā gachchha, better known as Atinā rām jī, also
 as Ātinā rām jī ānanda-vijaya jī Died Vik Sam 1953
 — See Vijaya ānanda sūri

Ānanda-vimala — Lived in Vik Samvat 1889 Author of a
 number of hymns

Ānanda-vimala sūri — The 56th pontiff of the Tapā gach-
 chha between Hema-vimala sūri and Vijaya-dāśa sūri
 Born in Vik Sam 1547, dīkṣā in 1552 became pontiff
 in 1570 Was a reformer, encouraged the pastoral and
 missionary activities of his monks in Saurāstara

Mārwar and Mālavā Tuna-simha was a noted śrāvaka of his. Died in Vik Sam 1596

Ref.—Muni Ātmā rāmaji's Jaina tattvī-darsa, pp 583-4 Epi-Indics, II pp- 50-59

Ānanda vīra ganī.—Guru of Saṃghavīra ganī who was the guru of Udaya vīra ganī—See Udaya simha muni

Ananta.—The twenty third Tirthamkara of the future cycle

Ref.—R. S., I, p. 9 Ind. Ant., II, p. 140

Ananta-deva-sūri.—Author of the Rāsa-chintāmaṇi Slokas 900

Ref.—J G., p 360

Ananta hamsa.—Author of a kūrma-putra-kathā Prakṛit Slokas 199

Ref.—J G. p 250

Ananta kīrti.—A Digambara author of the Jīva-siddhi (not available) and the Sarvajña-siddhi Referred to by Vādi rāja-sūri who lived in the tenth century of the Śaka era

Ref.—Jaina Hitaisi Vol. VI, No 9, pp 545-7

Ananta kīrti.—A Digambara pontiff of the Nāgaurs bhāṣṭaraka branch of the Nandi-saṃgha between Sahasrakīrti and Harakīrti. Harakīrti was succeeded by Vidyā bhūṣana. Vidyā bhūṣana was succeeded by Hema kīrti in Vik Sam 1910 Māgha śudi 2.

Ref.—J. S. B., Vol I Pt. IV, p 82.

Ananta kirtī—Apparently another name for Dharmadāsīgan, author of an *Uvaṣṣamāla*—Vide J R A B, Vol. XVIII, 3 App. p 131, v 2

Ananta nātha—The fourteenth Tirthamkara of the present cycle, born at Ayodhyā Son of Simha-sena by Suyasā or Jayasyāmā His nirvāṇa took place on the Mount Pārsvanātha Has a falcon for his cognizance,

Ref—R. S., II. Ind. Ant., II, p 133

Ananta pāla.—See Āmana

Ananta rām—Vik Sam 1860 A Dig Jaina of Kāśī, friend of Vṛindāvana, the well known Hindi poet

Ref—Vṛinda vana vilāsa. Introd., p 15, published by Pannā Lāla Jaina

Ananta ram.—(Vik. Sam 1900) A Vaidya mahatā Osval of Laskar-Gwalior, diwān to Rāma simha, the chief of Jaipur (Jayapura) Rājputanā By the advice of Ratnavijaya (a tapā gachchha sādhu), he built a temple dedicated to Tirthamkara Padma prabhu at the ghaut in Jaipur For his use, a gutakā was copied by Muni Nemi-chand, pupil of Guna-chand who was the pupil of Rūpa chand who was the pupil of Sugana heṁa jī at Laskar in Vik Sam 1884

Ananta sena—A son of Vasu-deva Took dīksā under Tirthamkara Nemi nātha or Ariṣṭha-nemi.

Ananta - mādava — 1 D gambaṛa resident of Vir grama.
His pupil Vimālādāśa composed the Sapta bhūgi
taraṇi at Tūjī pāṇḍyaśaṁkṛtāre vṛkṣha
suddhe stambhān titlā vṛhāpāśāre puṣya
śakṛte sukarṇa nama yogo rajya karane.

Ref.—*Rajya clandes janaśaśa mīlā* Vol. IV, p 93

Ananta vīrya — A D g B hmanī son of Chintāmanī
and father of Purva nātha Pāson Adhātha

Ananta vīrya — A well known D gambaṛa logician
Author of—

(1) The Parikṣā mul bhāṣyāṅkī or Prameya nīti
mālā. Written for Sant sena at the request of Hirapa
son of Vīrya and Nanamālā. It is a commentary on
Manjyānādis Parikṣā mukhā.

(2) Nyāya vinīchayā vṛtti a commentary on Akalan
kaśa Nyāya vinīchayā

A is mentioned by Madharachārya in the Chapter
on Jainism in his Sarvadharma saṅgraha and therefore
must have flourished before the 14th century of the
Christian era

Ref.—*V I L* pp 3-8 *J t* p 91 *Pe P p* IV p 133

Ananta vīrya of Srivara Belgola — Rakṣasa brother (?)
of Rācā mallā II made a gift to him in Saka era
899 A D 977

Ananta virya deva—A certain lay pupil of his (13) named Odeyama seṭṭhi h d a Jaina image consecrated in the year Pindhavi Chaitra sudi Chaturdāsi, Sunday. The image is in the Juna bhūti at Kogali.

Ref.—Govt of Madras, Pub Dept. G O No. 1260 of 1915 Epigraphy p 12.

Ānartaka—A son of Rṣabha the first Tirthamkara, by his wife Sumangalā.

Anāthuriṣi—A monk who impressed on the mind of King Srenika (Dumbisāra) the helplessness of the embodied jiva and the pain and suffering to which it is subject.

Andryya—(A D 1235) A Digambara writer. Son of Śānta and Ballabbe. Wrote in chaste Kanadi. Author of the Kabbāra.

Ref.—Karnataka Jaina Kavi by Nathūram Premi.

Andhakaviṣṇu—Son of Sauri grandson of Sūra and great-grandson of Yadu who was the founder of the Yadu vamsa. Had ten sons (1) Samudra vijaya (2) Akṣobhva, (3) Stūmita (4) Sāgara, (5) Himvān (6) Achala, (7) Dharana, (8) Pūrṇa (9) Abhi chandra, (10) Vasu deva.—See Ariṣṭanemi Sauri and Yadu.

Anga-deva—A son of Rṣabha^o the first Tirthamkara by his wife Sumangalā.

Angajyoti —A son of Rṣabha the first Tīrthamkara, by his wife Sumangalā

Anga sena —See Anala-sena

Anga-simha —Subject of a Kathā

Ref—J G, p 247

Ango —A Belāla King, appointed Prabhāchandra-siddhāntācharya to manage the affairs of the temple at Srāvana Belligola,

Ref—Sihala purāṇa (Ind Ant., II p. 131)

Anilā —A leading nun under Nemi nātha the twenty-first Tīrthamkara.

Anulā —The seventeenth Tīrthamkara of the last cycle

Ref—R. S., I, p 8 Ind Ant., II, p 140

Anuruddhe.—Son of Payunnno and Vedabhi, mentioned in the Antagada-dasāo

Ani-sena —A son of Vasa-deva, took dīksā under Tīrthamkara Nemi nātha or Ariṣṭa nemi

Aniyase —Son of Nāge and Sulasā of Bhaddilapure His education began at the age of eight took dīksā under Ariṣṭa nemi He lived twenty years as a monk and died on the Mount Satrunjaya

Ref—The Antagada-dasāo Chapter 3

Añjanā-sundarī —Mother of Hanumanta.

Anna —Another name of Chāmunda rava (b Saka era 900)
the well known Jaina minister of Rācha malla

Annikā —Mother of Annikā-suta or Annikā putra

Annikā-suta —A Jaina monk Illumination came upon
him while he was crossing the Ganges Died at Prayāga
(Legendary)

Annoyā —See Priyadarsanā

Anojī or Annojī —(Vik Sam 1691) A Jaina lady Sim
dhar Srimāl by caste Her brother Bahādar simha
Simdhar

Ref.—Old records in possession of the compiler

Anopa-chand —A Koṣṭhārī Osvāl of Bikhāner His son
Jeṭha mala (Vik Sam 1856) —See Jeṭha mala

Anopa-chand Maluk-chand —Author of the Prasnottara-
ratna-ṇṇintāmanī

Anullikā —Daughter of Yava King of Viśālā (Vesālī)
Her brother Garddabhilla Having placed G on the
throne, Y took dikṣā —See Yava

Anupa bibī —A Jaina lady For her was written a copy
of Kosala mahāmuni Svādhyāya by Nehāl Chandra
muni in Vik Sam 1778

Ref.—Descriptive catalogue of Sans Mss in the Lib of Cal
Sans. Col., XI, p 305.

Anupam-chand.—Under the protection of Jina lābha-sûri of the Vṛhatkharatarā gahehha, he composed a Pārsva-nātha stavanam. Begin Jīvana mārā

Anūpi-chand *Malūka-chand* of Bharucha—Had an image consecrated (in Vik Sam 1948) by Ātmā rāṃ-jī (Vyasa-nārda-sûri) who was then staying at Jirā in the Panjab

Anūpa-chandra—Son of Malūka-Chandra, built a temple dedicated to Mahāvīra at Bharucha in Vik. Sam 1945
R-f—J S M, I, p 83

Anūpa-chandra—The original name (Mūla-nāman) of Jina-chandra-sûri (Vik Sam. 1834-56) the 69th pontiff of the Vṛhat Kharatarā-gahehha between Jina-lābha-sûri and Jina harsa-sûri

Anupamā-devī—A well-known Jaina lady Wife of Tejahpāla It was at her suggestion that Tejhpāla and his brother Vastupāla adorned the summits of Ābu, Girnār, and Satruñjaya with magnificent Jaina temples
A predecessor T—See "Tejahpāla", "Vastupāla"

Anūpa-simha Bhanlāri—Came of an Oṃvāl family of Jodhpur, deputy to Ajita-simha, the Viceroy of Gujarāt (A D 1720-21) During the absence of Ajita he was solely in charge of the administration of the province
Committed many oppressive acts of which the chief

was the murder of Karpûra-chandra Bhavsâli who used to oppose his orders and set free people unjustly imprisoned by him. In A.D. 1721 Hader Kesh Khari was appointed Viceroy in place of Ajit Simha. As soon as this change was notified the people of Ahmedabad who were discontented with the rule of A., attacked his palace the Bhadar, and he escaped with difficulty. The name is vulgarly spelt as Anop-singh.

Ref.—History of Gujarat Ind. Gaz. pp. 301-2 Desai's Jainas Risa mât 1. Intro. p. 11

Amrita pâla—A son of Râya pâla Châhamâna. He and his brother Rudra pâla in conjunction with their queen-mother Mânala devi made a gift in favour of the Jainas saints in and outside Nalâti in Vik. Sam. 1189.

Ref.—Fp. Ind., VI, p. 3.

Ânala-devi or Annalla devi—Queen of Alhana deva Châlamâna of Marwar. Mother of Kalkana. She made a gift in favour of the temple of Mahavira at Santeraka in Vik. Sam. 1221.

Ref.—Fp. Ind., VI, pp. 43-7.

Anupama kavî—A surname of Danîanâyaka Srivijaya (Xth century).

Ref.—Fp. Ind., X., pp. 147-53.

Aparāditya-deva — Jimûtavâhana-anvaya Saka era 1109
Saka era 1032

Ref.—J E R.A.S. XII (1876) p. 33a. Ib d. XIII (1877) p. 3.
h.S.J O p. 50

Aprajita.—1. Srutakevalin between Nandimitra and Govarddhana pontiff 22 years died in A V 114 (Dig)

R (—D R., 1833-4 p. 124. Jaina Siddhanta bhâskara Kirana I,
p. 39 also v do J R A.S.B Vol. XVIII, p. 3.

Apratihata —king of Sogandhika nagari friend of Mahâvira'

Ara.—The eighteenth Tirthamkara of the present cycle born at Hast nâ pura Son of Sadarsana by Devi His nirvâna took place on the Mount Pâravanâtha. Has the figure of Nai dyâvîrata for his cognizance

Ref.—P S II Ind. Ant II p. 133

Araha datta —Mother of Jina dâsa A story in the Vipâka-sûtra

Ref.—h.S.J O p. 22

Ara si —Father of Lûnâ (Vik Sam 1534)

Ardha-de —Wife of Jîya malla (Vik Sam 1626)

Ardrika —A Yavana (Persian or Greek ?) prince Was brought to Jainism through the exertions of his friend Abhaya kumâra son of Srenika Bmbasâra king of Magadha a contemporary of Mahâvira Married an

Indian lady Ultimately became a monk in the order of Mahāvīra Forms the subject of a lecture in the Sūtrakṣitāṅga

Ref.—S B E., LV., 493 f., Hem Ch. Life of Mahāvīra.

Ādraka —King of Ādraka, an island His son Ādraka-kumāra

Arhaddāsī or Arhaddāsī —The female pupil of the preacher (Vāchaka) . . .nadhūna out of the Aja vana (Ārya-vāna) gana, the . . .kula, the Vajanshkarī (Vārjan-āgarī) Sākhā the Aja-Sipika (Ārya Śrīka) Sambhogī Lived in Sm 74, presumably of the Kusina era

Ref.—Fp. 1ed., 2, pp 115, 116. Index, 59a.

Arhaddāsa —A Dig pupil of Āśadhara Author of the (1) Muni-sūtra-kāvya (Sins), (2) Bhavya-janakaṇṭhābharana, (3) Jivandhara-champū, (4) Puru-deva-champū

Arhaddāsa —See Aṣṭha kavi

Arhad-dattī —A joint pupil of Susthita and Supratibuddha (A Vir 300 cir), the founder of the Kautika gana

Ref.—S B E., XXII, pp 232, 233.

Arhadvallī —A pontiff of the Sena gina, between Ariṣṭa-nemi and Ajita-sena Sena sangha nandī sangha ādī dāsa sangha nirūpaka

Ref.—J S B., Vol. I, Pt I, pp 38, 39, 40, 42.

Arhan'and n — A D gumbira, pupil of Ayyappa, pupil of Sakavachandra Siddhanta. Belonged to the Aḥḥaḥ gachchha and Vāṭhār gura. Recipient of a grant from the Eastern Chālukya Maharajādhiraja Ammaṭṭya II Vijayāditya VI, Lord of Veṅgi (A.D. 945-970). It was made at the instance of Arhan'and n's pupil Laḍy Chāṃvāṇba of the Paṇḍarika lineage.

Ref.—*Ep. Ind.*, VII, p. 183.

Arhanmuka — A layman. His story in the *Jñāṭādharmakūṭa*.

Ariṃmuka or Aranuka — A monk who lived in good old days, became enamoured of a public woman and deserted the order. The sight of his afflicted and distracted mother wrought a sudden change in him. He realised his folly and overcame by remorse and repentance committed suicide. Subject of a rīsa by Mahimā-sāgara composed in Vik Sam 1702 (?) (or 1774), of a *Sighṛyā* by Sumayaśundara upādhyāya of the Vṛhat-lharitara gachchha.

Aridamana — Chief of Velākula in Saurāstra. Under him, served the Kṣatriya Kāmārdha, the father of Devarddhiganan Keunāramana (A. Vic 980).

Arikesari — A Chālukya prince. His eldest son Yasodhara who is the hero of *Yasastulaka* composed by Soma-deva (Dig.) in Vik Sam 831.

Arimalla—Author of *Drisantamālā*

Ref.—J C p 180

Arisimha.—See Amaraśi

Arisimha—(Viś Sam 1276 97) Son of Iṣvanyasimha
Friend of Amara-chandra his pupil in poetry. Wrote
Sakṛtāvalīkṛta in honour of his patron Vastupāla
the Jaina minister of the Dhollā Rānā Viradhivala
and his son Viśala-deva. Arisimha also wrote a manual
of Poetics called the *Kavitarahasya* and apparently
assisted Amara-chandra in the composition of his works
—See Amara-chandra

Ref.—B R. 1893 i p C 1 verso P p I p 58 and App p 21
L R., 1901 a and 1903 6 pp. 234 Duff's *Chronology of India*,
p 187 J G p 333 K S J O p 11 Buhler's *Arisimha*.

Arista—A gaṇadhara of Dharma nātha the fifteenth
Tirthamkara

Arisanemi—A pontiff of the Śaiva gana between Bhava
śaśi and Arhadvall. A logician

Ref.—J S B., Vol I pt I pp 40 42

Arisanemi.—See Nemi natha

Aristo Nemi.—The sculptor who cut the colossal image of
Gomatsvami at Sravanbelgola (A D 983)

Arivijaya.—A surname of Dananāyaka Srivijaya
(Xth century)

Ref.—Ep. Ind. X pp 147 53

Arjuna—*Samat* 1546 verso—*Sri Srimāla jñā Sam Bhābhīcha bhāryā Sam Bharamāde sutā Sam Samatā-i bhāryā Dharmat su ra Arjuna kena bhāryā Ahivade pu Sam Rānā Sanā pra Kutumba yutena sva sreyase Sri Vasupāyā hūmbam kārī prati Sri vṛhattapā vṛi Jñāna sāgara sūri paṭṭe sri Udaya-sāgara sūri bhūh Vugaya grāma*

Ref.—Jaina Inscriptions by P. C. Vāhara, No 24

Arjuna—A well known character in the Mahābhārata. The Jains have their own legends about him.

Arjuna—An apostate monk of the school of Pārśva nātha. He along with Sona Kalinda, Achchhūdra and Agnivesāna taught *Gosālā* science of *Āstānga* nimitta.

Arjuna—King of Sughosa nagara, friend of Mahāvira.

Arjuna mālī—A gardener of Rājagṛha. The faithless conduct of his wife unhinged his mind. Committed several murders. At last he came under the influence of Mahāvira who gave him *dikṣā*. A was molested and stoned by those whose relatives he had killed. Bore all his sufferings with equanimity and calmness and attained liberation.

Ref.—Antagada dassa.

Arjuna-simha (Mahatā)—*Vil. Sam* 1900 1 *Vachchhāvāt* Ośvāl of Māndala gada. Son of Tila a land and grand

son of Devī-chund who was the eldest son of Agara jī Mahatā. Acted as diwan for a number of years under Mewar raj—See Apta-simha mahatā.

Arjunayati—Vik Sam 880. In his time the text of the Juata sūtra was revised—(Peterson)

Arka kirti—A D gambara lived under Govinda rāja II, pupil of Vijaya kirti pupil of Kuliāchārya. In S 735 = A D 812 he was recipient of a grant from Govindarāja III. It was made to him at the request of the Ganga Chief Chākiraja for having warded off the evil influence of Saturn from Chākiraja's sister's son Vimladitya Chaulukya Governor of the Kunnigal district.

Ref—Ind Ant. XII p 13 Ep Ind. IV p 340 J S B I p 73

Arka kirti—An Achārya of the Yāpaniya Sangha. Referred to in a grant of Prabhūla varā mahipatti the Rās rakūta king which records the gift of a village to the Jaina temple of Silāgram.

Ref—Prachīna lekha mala p 1

Arno-rāja—Chohāna king of Ajmer a feudatory of Kumāra pāla Chaulukya the Jaina Emperor of Western India favoured the Jains. Patronised Rama-chandra Friend of Jina datta sūri of the Vīrhat-kharatara gachchha granted a site (Ajameru) for the Jaina

temples Had three sons Jaga-deva and Vigriha-râja by Sudhava of Marwar and Sam-vara by the daughter of Siddharîjyâstriha the predecessor of Kumâra-pâla. A was murdered by his son Jaga-deva some time between A.D. 1150 and 1151.

Ref.—Ajmer by H. B. Sarla, Tawny & Prabandha Chintâmani, K. S. J. O., p. 10.

Artha-malla.—Of Âgrâ advised Banâra-siddha (born Vik. Sam. 1644) the celebrated Hindi poet to study the Samaya-âra.

Ref.—Banâra-siddha. Introd., p. 8. Published by Nithu Pân Prasi.

Aruna-mani or Lalîmani.—Was a Digambara poet who composed an Ajita-purâna in Vik. Sam. 1716 at Jahânâbâd. He belonged to the Kâshî Samgha Mathura-gachchha and Puskarî-gana. He describes himself as the (spiritual) son of Kâshîra-santâ. A was the pupil of Râghava and fellow pupil of Ratna-pala and Vana-mâli.

Ref.—Jaina H. L. S. Vol. 1st, Nos. 4-5 pp. 193-4.

Âryâ-chandra.—Author of the Pakṣika-cūhatriṣi.

Ref.—J. R. Suppl.-m. p. 5.

Âryâ-dâsi.—The female pupil of Galavâlâ of Varanâs-gana Vyraṅgarî Sakhâ and Arya-srika-sambhoga. Lived in the 74th year presumably of the Kuvana era.

Ref.—Ep. Int., V, pp. 11-5.

Āryā-datta — Under Pārśvanātha (A Vir 350—B Vir 250), he was the head of the Sādhu section of the Saṃgha

Ref—S B F, XVIII p 274

Ārya deva — A Digambara author

Āryadevi — A Digambar, daughter of Vijaya pārya and Sīmiti, her brothers Chandra pārya Brahma sūri and Pārśva-nātha married Devendra whom she bore three sons named Ādi nātha Nemi-chandra (16th cent) and Vijaya pārya — See Ādi nātha, Nemi chandra

Āryaghoṣa — A ganadhara of Pārśva nātha (B Vir 350—B Vir 250)

Ref—S B E, XVIII, p 274

Ārya mamkeśu — Digambar A pupil of Gana-dhara muni who composed the Kāśyapa prabhīṭi, fellow pupil of Nāgahastī Both A and N assisted Yatisaṃgha who wrote a commentary on G's Kāśyapa prabhīṭi

Ref—Jaina hit uṣa, XII, 78, p 392a.

Āryapārya — A Digambara writer Author of the Jinendra kalyāṇābhya-daya Gr 3,000 Kannada char (Scarcely)

Ref—K. S. J O, p 45

Āryarākṣita.—Son of Brahmarāṣa and Soma-datta and Rudra-soma of Daśapura. Brother of Pārśvārākṣita, received dikṣa from Tosiḥputraśāhāra who sent him to Parśvārākṣita who gave dikṣa to Parśvārākṣita converted the people of Daśapura including the king to the Jain faith visited Mithura Vinḍya Durbilakāpura and Parśvārākṣita and Gośāhamaṇi were the chief among his followers. A. appointed D. his successor. Gośāhamaṇi resented the nomination and ultimately seceded. G. is known as the 7th Nihāra. A. Vir. 554. A. arranged the subject-matter of the sacred literature into four divisions. Author of the *Amṛtagaṇḍarī* (mūla).

Ref.—H.J., 1823-4 pp. 15 & J.G., p. 42. *Mani ātmā śāmyā*
Jai a tattva-darśa, p. 57. *Prabhāva-charitra*.

Āryarākṣita-sūri.—The 47th pontiff of the Anelala gachchha between Jayasimha-sūri (?) and Jayasimha-sūri son of the Vivaharī Drona (of the Pāṇḍya and Jnātī) and Deditmāṣa. Born in Vik. Sam 1136 in Duttāni (near Abu). Māhārāman Goḍa (Merut Goḍi) dīkṣa Vik. Sam 1142 (Klāt 1146 (?) Merut 1141) dīkṣa nāman Vīra-chaṇḍrapādīśvara. Became pontiff in Vik. S. m. 1160 under the name of Āryarākṣita-sūri (Klāt 1202) died in Vik. Sam 1226 at the age of 91. Under him the Gachchha received the name Vīdhīpākṣa.

Âśâ — A Śrī Śrīmāl merchant (Vik Sam 1563) His wife Amrâde, resident of Kutava pura

Ref — Jainā Inscriptions by P C Nihari No 2.

Âśâ — Of the Gôrjara-jnâti His son Vajajâ had an image of Parsvânâtha consecrated at the suggestion of Siddhânta-âgara-sûri of the Añchala-gachchha in Vik Sam 1547

Ref — Jainā Svetambara Conference Herald, Vol VI p. 543

Âśâ — Son of Râma-si and Dharmamâti of the Pragrâj-jnâti, resided at Visala-nagara had an image of Sambhava-jâti consecrated by Udaya-âgara-sûri, the successor of Jaina-âgara-sûri of the Vrihat tapâ-gachchha in Vik Sam 1543

P 1 — Jainā Svetambara Conference Herald, Vol VI p. 414

Âśâ bânî — A Jaina lady had an image of Parsvanâtha consecrated by Vijaya-deva-sûri of the Tapâ-gachchha in Vik Sam 1703

Ref — Inscription on an image in the Parsvanâtha Temple, Dehl.

Âśâ bânî — Mother of Kirti-âgara-sûri of the Añchala-gachchha between Udayasagara-sûri and Punva-âgara-sûri — See Kirti-âgara-sûri

Ref — Ind Ant., XXIII, 178 Bhadrachandra bhakti-mahâ (2nd ed.), p 488.

Āsila—In the 2222nd year of Tirthamkara Nam-nātha's era, he had an image of Pārśvanātha consecrated. This image is at present at Cambay and the following inscription (according to a tradition) is inscribed on its back —

Naṃeśvīrtha kṛtastīrthe varṣe dvikachatusṭīye 2222.

Āśīdīśvīrthe gāndhārīyā pratimātrāyam

If the tradition is confirmed and the inscription proves to be a genuine one, it will prove of very great value in determining the time of Nam-nātha. Muni Ātmā-rām refers to the following works (1) *Prabhāvakā-charitra* (2) *Pravāchana-parīkṣā*

Ref.—*Tattva-nirnaya-prasāda*, p. 534

Āśīda—Son of Kaduvarāya (Kaṭuka-rāja) of the Bhil-māla family. Author of—

(1) *The Upadesakandali, gāthās* 120

(2) *The Viveka-mañjarī* composed in Vik Sam. 1248.—See *Bīla-chandra*

Ref.—*Pet. Pap. I* p. 68 B.R. 1904 & 1907 B, p. 28 J.G., pp. 170, 188. *Duff's Chronology of India*, p. 167

Āśā-dāsa—Author of a number of hymns

Āśād-bhūti—Subject of a rāga composed by Kanaka-soma in Vik Sam 1638

Âṇa lha —His disciples brought about the third schism in the Jaina church in A. V. 214. The Maurya king of Rajagriha Balabhadra (Muriya Balabhadra) brought the heretics back to the right faith.

Ref—Kāṇva sūtra edited by Dr Jacobi Introduction p. 9

Âśadhara—A Dig. author of the *Sukti-saṅgraha*.
Slokas 1040

Ref—J. C. p. 342

Âśadhara—A Dig. author of the *Tarkāṃpita* (scarce) probably the same as the A. son of Sallakana.

Ref—J. G., p. 90

Âśadhara—A Jaina hymn of Ajamern. Devoted to Jina-datta-sūri (Vri. khara).

Ref—*Ānandharasiddha stotra* p. 25. Comp. by Charitra sūri.

Âśadhara—(Vik. Sam. 1296-1300) A Digāmbhara belonged to the family of Vyāghraśāla. Son of Sallakana (or Lakṣana) and Ratnī. Born in the fortress of Vindalākṣa situated in the country of Sapādalākṣa. Married Sarasvatī who bore him a son named Chhāhala. After the conquest of his country by Śāhūbavandina (Shahab-uddin Ghori) he migrated to Dhārā in Mālīvā where he studied the principles of Jainism under Pāṇita Mahāvira the pupil of Pāṇita Dhara-sena. Praised by Vilhana the lord of poets and minister for peace and war of Vijayavarman king of Mālava. Afterwards lived in

the city of Nalakachchhapura in the territory of King Arjuna, instructed Deva-chandra Visalakṣi, Vinaya-chandra, Bala-varasvatī, Madana, and others

Author of—

- 1 The *Prameyasaritnākara* (Logic)
- 2 *Bharateśvarābhyudaya*
- 3 *Dharmāmṛta* with a gloss
- 4 *Ratnatilvipralambha* with a gloss
- 5 *Adhyātma rahasya*
- 6 Glosses on the *Mūlārādhana* etc
- 7 *Kṛivākalapa* from the *Amarakosa*
- 8 A commentary on Rudraṭa's *Kāvya-lamkāṛī*
- 9 *Sikharanāmā stavana* with a gloss
- 10 *Jinavajra kṛpa* with a gloss
- 11 *Trisakti-singh*
- 12 *Nityamahoddyota*
- 13 *Ratnatraya vidhāna*
- 14 *Aśṛingahṛidyoddyota*
- 15 A comment on his *Dharmāmṛta* entitled *Bhavarakumuda-chandrikā* at the request of Hara-deva, son of Bahu-deva son of Pāpa of the Kṣatṛkula family of Nalakachchhapura. It was finished on Monday the 5th of the light half of Kārtika in the year 1300 of Vikrama

Āśādhara — A Jain layman, flourished at Ajameru under Arno-rāja

Āśā dhara — Father of Simha tilaka sūri of the Āñchala gachchha, between Dharma prabha-sūri and Mahendra prabha-sūri — See Simha tilaka sūri

Pf — Inl Ant, XVIII, 176 Bhairavachandra bhakti malā
p 487

Āśā thara — King of Adhichhatra (Rāmragar in Rohilkhand) lived before the Christian era, was devoted to the Jains as he had a cave hollowed out for them at Pabli o ā near Allahabad

Pf — Fp Ind II, 242

Āśā dhara — Son of Depāla a minister A Mahesvari by caste A resident of Mundhālanagara near Nagora (Marwar) Converted to Jainism by Mānideva and his pupil Sūndā Mānideva is stated to be a friend of Harishchandra (Vik Sim 535) Āśa and his family were incorporated into the Oswāl community and became known as Nehars In the absence of confirmation the tradition should be accepted with caution.

Pf — Vāśījaya vamsa Muktiyala pp 63 13

Āśa — A D g writer Author of a Mithāvara svāmi clātra

Pf — J G p 245

Āśika kīrti — A Bhaṭṭāraka Vīl (?) Sam 1525 Author of the (1) Chandra pritha purāṇa (2) Sānti nātha-purāṇa.

Āśikarāṇa — A D g author of the Nīlī-chandrikā

Āśikarāṇa — A Mohanot O vāl Son of Kṛṣṇa-dāsa Minister of Rājya-sinha of Kṛṣṇa-gaḍi (Vik Sam 1765) His son Devī-chandra

Ref — Jaina śāstras Medatā Vīlāsa śloka 31 p "

Āśikarāṇa — Father of Jina-chandra-sūri the 65th pontiff of the Vṛhat-kharatar-gachchha

Āśikarāṇa — Of the Ch pida-gaṇa An O vāl Celebrated the enthronement of Jina-rāṇa-sūri the 63rd pontiff of the Vṛhat-kharatar-gachchha at Medatā in Vik Sam 1674

Āśikarāṇa — An Upādhyāya of the Vṛhat-kharatar-gachchha resided at Desnok, died in about Vik Sam 1940

Āśmūka — Om, Śrī Saravālā gachchhe Āśmūkena kārta, Samtu 1110

Ref — Jaina Inscriptions by Puran-chand Vīlāsa No 1

Āśmūka — Of the Pūṣṭavata caste At the suggestion of Ratna-prabhasūri pupil of Paramānanda-sūri of the Chandra-gachchha, he (A) along with Siddha-pāla

and Padma-simha erected a stambha (pillar) in the temple of Ariṣṭa nemi at Ārāsana (near Abu road) in Vik Sam 1310 Varsākha vadi 5 guru

Ref—*Jaina tirtha Guide by Mun Sinto vijaya* pt p 109

Āsa rāja—A military commander of the Vāghelas of Gujarat. Son of Soma son of Chanda prasāda son of Chandapa of the Prāgriṣṭa race fell in love with 'Kumārā devī' a beautiful widow whom he carried off and made his wife. Had four sons (1) Malla-deva (2) Vastupāla (3) Tejahpāla and (4) Lūnigra. Built a temple at the foot of the sacred Mount Ujjayanta. Kumārā-devī too had a tank constructed there. Vastu pāla died in Vik Sam 1298 and Tejahpāla died in Vik Sam 1308.

Ari-simha spells the name Āsa rāja. In one manuscript 'ĀĀ rāja

Ref—*Merutunga's Prabandha-chintamani* (Tawney's trans.) pp 155 159 B R 1883 4 pp. 21 323

Āsā rām—A Digambara, author of the *Ahikṣetra v dhana*

Āsā-saha of the Deparā tribe—Governor of Komalmeer in Mewar. After the deposition and murder of Rana Vikramāditya in about Vik Sam 1591 Vanavira the natural son of Prithvī rāja usurped the crown of

Mewar With a view to make his position safer he planned the murder of the infant Rana Udaya the rightful claimant. The brave nurse Panna however substituted her own child in place of Udaya and then got away with her charge from Chittor. She went to Honalmoer and placed the infant Rana under the protection of the Jaina Governor. The heir of Chittor was declared to be the nephew of the Depra. Seven years elapsed before the secret transpired. The nobles of Mewar flocked to Udaya and eventually succeeded in restoring him to the gadi of his ancestors.

Ref.—*Tod's Rajasthan* I pp 329 331

Asa-sāha of the Upakeśa varma—Lived in about Vik Sam 1275. His son who was a resident of Chitra kṛta was devoted to Jinavarsuri II of the Vṛibat-kharatara-gachchha. Had a Ms of Gargya's Karma vipaka written at Dalaka in Vik Sam 1295 while Jayatunga-deva was reigning. This Jayatunga-deva must be the Malava prince.

Ref.—*B R.* 1904-5 and 1906 pp. 27 79

Āśeśā brahmachari—Dig pupil of Yasakīrti deva who was the successor of Padmanābha deva. Śrīmūla sanghe valātkāra gāne sarasvatī gachchhe Kundakund

ś hāry āntaye A writer copy of Ś mṛ prabhācchā-
rya's Sūktamuktāvalī in Vik Sam 1670

Ref—Jaina History Vol. 12 p. 476.

Āśā—A priest, referred to in the Sūtrakṛmāṅga-sūtra
(Bk I, Loc 3 Chap 4)

Ref—S I L, XLV, p 2 *

Āśmaka—A son of Isaśila, the first Tirthankara, by
his wife Sumatugāḥ

Āśoka—The Buddhist Emperor of India. According
to Edward Thomas, he was a Jaina before his conver-
sion to Buddhism. The Emperor refers to the Jainas
in his edicts.

Ref—Thomas Early Faith of Asoka.

Āśoka chandra—A name of King Kṛpika. The Buddhists
call him Ajāta-katru—See Kṛpika.

Āśoka-chandra—King of Kalinga-desa, husband of Rohini,
the daughter of King Mughha and Lakṣmīvatī of
Champā a story in the Jñāta-dharmakathā. Āśoka—
Rohini, the title of a rāsā (in Gujarātī) by Jñāna-
vināyaka-sūri (Vik Sam 1772)—See Rohini.

Āśoka-chandra-suri—Jina-datta-sūri (born Vik Sam 1132)
of the Vṛhat Kharatara-gachchha, calls himself pupil of
Āśoka-chandra Hiri-vimla, Sarvadeva-giri and Dharm-
deva-jādhyāyaka

Ref—Gandhara Sārdha-sat, Verse 145, K S. J O, p 10.

Vokadatta—A merchant of Southern Mathurā father of Śrīgati, a story in the Kathā kova

Asoka mahā—Referred to by Ratna mandira gani in his Upadeśa tarāṅgini (Comp 16th century Vik era)

Asoka muni—Guru of Udaya-chandra gani (Vik Sam 1154). One Asoka muni author of the Dānadika kulīkās

Ref—J. G., p 159

Assini—Wife of Nandimipiya a Jaina layman who adopted the twelve vows of a Śrāvaka in the presence of Mahāvīra at Srāvastī

Ref—Hoernle's Uvavāga dāśā (Tr) sections 263-277

Istāgā—The fifteenth Tīrthamkara of the last cycle

Ref—R S., I, p 6 & Ind Ant II, 110

Āśū—Of the Kāpolajñatī His son Nānā had an image of Sambhava consecrated by Dumatī sādhu suri successor of Lakṣmī āngara sūri of the Tapā grachchha in Vik Sam 1547

Ref—Jaina Svetāmbara Conference Herald, Vol VI, p 450

Ācūra rājā—Of Yoginī pura (Delhi?) destroyed the image of Rishabha on the Mount Satruñjaya in Vik Sam 1307 The image was originally established by Jāvady-sāha

Asva mitra —The founder of the fourth school of heresy
A Vir 220

Asva sena —King of Hastināpura father of Śaṇat-
kumāra A story in Devandras commentary on the
Uttaradhyāyana

Asva sena —King of Kāśī father of Pārsvanātha the
twenty third Tirthamkara of the present cycle who
attained Nirvana in B Vir 250 —See Pārsvanātha

Atapikogahabarya —Pupil of Ārya Karkaśghasta (Ārya-
karkaśgharata) a native of Rārā (Rādha) At his
suggestion Vaiśika (or Vaiśiṣṭ) made a certain gift in
Sam 66 The characters of the inscription that records
the gift are so archaic that this date (66) may refer to
an earlier epoch than the Indo-Scythian

Ref.—Mathura Jaina Inscriptions. The Jains, by Bühler and
Burgess pp. 51 2

Atar sinha —Vik Sam 1693 A Sikh Lodhi of Leharī
His proposal to adopt Ātmā-rāmji (afterwards Vijayā-
nandī-sūri) as his son met with a blank refusal from
As father Gineśa-chand. Disappointed Atar accused
G of trespass and had him put in chains Even then
G persisted in his refusal Atar is said to have pre-
dicted the future greatness of Ātmā-rāmji

Ref.—Tattva nirṇaya prāsada Introd, pp 3 6.

Aimeta Khan—The man who brought the good qualities of Hira vijaya-sûri to the notice of Akbar and thus induced him to invite H to his Court

Ref.—Vijaya prasāda I, Chap V.

At mukta kumāra.—Sanskrit form of the name of Aimut tā kumāra

Atmānanda—The same as Atmā ram ji Ānanda vijaya ji
—See Vijaya ānanda-sûri

Atmā ram ji.—Mūla naman of Vijaya nanda sūri of the Vijaya-stapa gacchha. Born in Vik Sam 1503 died in Vik Sam 1553—See Vijaya nanda-sūri

Atreya.—A son of Rishabha, the first Tirthamkara, by his wife Sumangalā

Attha kavī or Arhaddāra.—(A D 1500) A Digambara Karmāṣaka poet. Son of Nāga kumāra who belonged to the line of Kadamarasa, a brave general of the Ganga chief Bhara Simha. Author of the Atthāmata translated into Telugu by Bhāskara

Ref.—Karmāṣaka Jaina Kavī, by Nethādrin Prami No 60

Attimabbe—Daughter of Mallapa the prime minister of King Āhavamalla Chālūkyā (A D 997 1008) Was married to Nāga-deva, son of Dallapa the minister of Chālūkyā Chakravartī. Nāga-deva was a man of heroic courage. In course of time, he was appointed as the

chief military general by Ahavamalla Chālukya and was killed in a battle. Left a son named Annagī-dasa and two widows Gundamabbe and Attimabbe. Gundamabbe became a sati. Attimabbe who survived her husband and was exceptionally sound in the Jain faith had a large number of Digambara images consecrated and was noted for her numerous charities. Under her patronage Ranna a Digambara Kāvya poet composed an Ajita purana in Sakya era 915.

Ref.—*Karnāṭaka Jaina Kavi by Natiśrām Premī* pp. 9-10

Aurangzib—Mughal Emperor of India (1658-1707). As a Viceroy of Gujarat he ordered a newly built (1638) temple of Chintaman (Pāṣva nātha) near Saraspur (Ahmedabad) to be desecrated by slaughtering a cow in it (1644 A.D.). He then turned the building into a mosque but Shah Jēhan ordered its restoration to the Jains. Murād Bakhsh and A. jointly borrowed Rs. 5½ lacs of rupees (among others) from the sons of Sinti dāsa (Jaina) with which they raised an army to fight against Dara Shikoh. In A.D. 1659 the settlement of Ss account was ordered. In A.D. 1664 A. forbade the closing of the Hindu shops on the Jain Panchuan (Panchsana) in Gujarat.

Ref.—*Dom Gaz. Vol. I Pt. I (History of Gujarat)* pp. 230-3.
Jaina Risa mālā pp. 8-10.

Āvā—Of the Ukeṣa-Jūṭi (Oṣvāl) Son of Gaundā and
 his wife His brothers Sā Sāmganī Saha deva
 (Vik Sam 1459)—See Sāhadeva

Āvantinātha—A son of Rikabha, the first Tīrthamkara
 by his wife Sumangalā

Āvanu sukumār—A resident of Ujjayini son of Bhadrā,
 converted by Suhastin who died in A Vir 265 (1734
 A Vir 291) One of his wives bore him a posthumous
 son who erected a temple in honour of Pārśvanātha
 at Ujjain Subject of a Chaupai composed in Vik Sam
 1736 (1740?) by Jina hara, pupil of Vāchaka-Sānti
 hara gant, pupil of Jina-chandra-sūri, (65) of the Viṣṭat-
 Kharaṭṭa gachchhā

Pel—B R, 1863-4 p 135 A, S J O p 43 Jaina rāsa mālā,
 p 41 Jaina līkhā, pp. 26, 22. R. S IL, Pattachall

Āvare—A son of Rikabha, the first Tīrthamkara by his
 wife Sumangalā

Āvinṭī (Konganivarman).—A western Ganga king devoted
 to the Digambarī Jinas In the first year of his
 reign, he made a gift on the advice of his preceptor
 Vijaya kīrti In Śaka era 388 (A D 466) he made
 a gift to Vandanaṇḍin of the Deva gīta (apocryphal)

Āvayāri—The venerable Matron A well known
 Jaina poetess One of the most admired amongst Tamil
 poets, said to have been a sister of Tiruvalluvar

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Ref.—Dom. Gaz., Vol. I, Pt. I (History of Gujarat), p. Jaina Risa mālā, pp. 8-10.

Āṇā—Of the Uke-a-Jñāli (Oṣṇāl) Son of Goundā and Gauride His brothers, SĀ Simgan Saha deva (Vik Sim 1489)—See Saha deva

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Ref.—B R, 1863-4 p 135 K. S J O, p 43 Jaina-tāra mālā, p 44 Jaina Itihāṣ, pp 23, 22. R. S II, Paṭṭāvalī

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¹
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